MANUAL OF THE ARAMAIC LANGUAGE.
MANUAL
OF
THE ARAMAIC LANGUAGE
OF
THE PALESTINIAN TALMUD

GRAMMAR
VOCALIZED TEXT, TRANSLATION AND VOCABULARY

BY

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WITH INTRODUCTION

BY

DR. A. MINGANA

E. J. BRILL LTD. LEYDEN
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INTRODUCTION.

The following pages contain the late Dr. Marshall's work on the Aramaic Language. I had the privilege of perusing the work in MS. and recommended its publication as a useful reading book for students.

Being a posthumous production it has entailed a great amount of labour on the part of the Editor. As it now appears the book compares favourably with other publications of a similar character, and for students with an elementary knowledge of Hebrew it should prove extremely helpful.

Much has lately been advanced on the subject of the pronunciation of Palestinian Aramaic and the correct system of vowels to be used to express it. In my opinion, nothing decisive has so far been written on this matter, and I venture to add that I believe it to be unscientific to elaborate and standardize systems of vocalization, interlinear or otherwise, based on MSS. which are separated by centuries from the people who spoke the original language. In doubtful cases of this kind I am more inclined to follow the system used in Eastern Aramaic, for which we have MSS. as early as the fifth century A.D., than any system of Western Aramaic for which our manuscript authority is of a much later date.

In the present work, with good reason on the Editor's part, the Author's vocalization has not been disturbed.

It is my earnest hope that the late Dr. Marshall's book may stimulate interest in a beautiful language which deserves to be more widely studied.

A. Mingana.

John Rylands Library
Manchester
EDITOR'S PREFACE.

In preparing the present work, the Author had in view the presentation of a Reading Book in the Galilean Aramaic of the Palestinian Talmud, as affording to English students specimens of the dialect most closely akin to that spoken by Jesus and His first disciples.

The vocalized text was prepared in order to make the work available to students who had but an elementary acquaintance with the Hebrew and Aramaic of the Old Testament.

The superlinear vocalization, written sublinear, was adopted as a guide, but has not been followed slavishly; a measure of independent treatment is preserved.

The Krotoshin Edition (1866) of the Palestinian Talmud was the one used by the Author, but regard has been paid to alternative readings.

The translation of the Aramaic Fragments into English was meant to assist private students in the interpretation of the text, but a wider circle of English readers may welcome these stories of Jewish religious life in a long past age.

The Grammar contains only what the Author deemed necessary for the elucidation of the text. An index of the subjects of the text and translation provides the student with an easy means of reference.

The work was already in the Press before I accepted the responsibility of editing it, and necessary revision and correction have had to be done at one and the same time on the proof sheets at a considerable distance from the Printer; consequently, slight departures from consistency in literary form, and a few typographical errors have been unavoidable. A list of Additions and Corrections precedes the Grammar.
I have added to the work the pages 24—30, dealing with Numerals, Particles, and The Tone.

The order and description of the Particles are approximately as they appear in the Grammar of C. Schaff (1686), and in that of G. Dalman (2nd. ed., 1905). The MS. of the Author lacked a Table of Contents, and this I have supplied.

I have revised many of the valuable reference numbers in the Vocabulary, but cannot vouch for the accuracy of all.

The figures enclosed in brackets in line with the section number of the Aramaic text indicate chapter, paragraph, page and column, respectively, of the treatises of the Pal. Talmud. These all have been revised.

From sections 117—140 of the text, I have removed the vowels, in order that they may be supplied by the student.

A short list of books of reference has been added and follows the Contents.

I tender my hearty thanks to Dr. A. Mingana, who has counselled me most generously in the execution of my task.

Miss Marshall, the Author's daughter, has given valuable assistance in reading the proofs of the Translation, and I much appreciate her co-operation.

The Publishers and Printers of this work, E. J. Brill Ltd., Leyden, and their staff, have earned my deepest gratitude for their fine response to the call on their patience and craftsmanship.

J. Barton Turner.

Cloughfold, Manchester.
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ADDITIONS AND CORRECTIONS.

Page 7, Line 4 from bottom, read det. for abs.

"12, Line 7, first word, read ה He.

"15, last line, read ה for ג.

"20, Line 6 from bottom, read 3 for 5.

"26, Line 1, read V. Particles. — Ordinary Adverbs.

"27, Line 4 after Indeed read כי. Same Line, insert ש Indeed.

"27, under Prepositions, readטע forטע.

"34, Line 1, read 5 (II. 4a).

"37, Line 2 from bottom, read in margin, text פאדיקע.

"41, Line 4, begin with יגנפ

"42, Line 12, read מנהיגה כהנה for text.

"43, Line 1, before א read אם.

"44 bottom, after b) and c) read text.

"45, Line 8, after א read לעו ישפיח.

"49 bottom, after b) insert I.

"57, Line 8 from bottom, read אמא.

"66, Line 15, read בְּלָבָבךְ.

"68, read 85 (IV. 9:55b, c).

"72, Line 5 from bottom, read והיה.

"74, Line 5 from bottom, read יהושע.

"78, read 98, 98a.

"79, Line 8, read עביד.

"79, bottom, read 99a (III. 1:58d).

"80, Line 2, read ערה.

"80, Line 4, read יסימע; Line 13, read 100a for 100; Line 3 from bottom read 101 (I. 9:60d).

"84, Line 3 in 105 read כפס; Line 5 from bottom, read אברת.

"87, Line 4, read בר יהודה; last line, read XI. for IX.

"90, Line 8 from bottom, third word, read א for א.

"105, transfer (Hebrew phrase), to follow first word in Line 1.

"134, Line 5 in § 53, read lentils.

"153, Line 3 from bottom, read comma for ?.

"154, Line 9, read comma for ?.

"155, Line 2 from bottom, read father-in-law for uncle.

"163, under 97, read Unclean Food, for Thought & Disease.

"172, under 106b, read A Long Sleep.

"203, Line 8 from bottom, read homiletical.

"210, Line 15 from bottom, read ransom.

"212, Line 12 from bottom, read Galilean.

"213, Line 15 from bottom, read judicial.

"217, Line 14 from bottom, read reciter.
GRAMMAR.

There are four dialects of Aramaic, more or less clearly distinguishable from one another.

1. The Judean Aramaic, which appears (1) in an older form in Biblical Aramaic, in the papyri of Elephantine, and in the Fast Rolls-containing a list of the days on which one may not fast or mourn, and clearly implying a date prior to the destruction of Jerusalem; and (2) in the Targum of Onkelos.

2. Syrian Aramaic, found in the Peshitta and in Christian Syriac literature. The dialect which thus became classic Syriac was originally distinctive of Edessa.

3. Galilean Aramaic, which occurs in the Aramaic words which are transliterated in the New Testament, but chiefly in the anecdotes which are narrated concerning Jewish Rabbis in the Palestinian Talmud. The Targum of the Prophets, by Jonathan ben Uzziel and the so-called Jerusalem Targums of the Pentateuch (of which there are four varieties, two complete and two fragmentary) resemble Onkelos in the Grammar, but in their vocabulary they resemble the Palestinian Talmud. Two other dialects still more remotely related to Pal. Talm. are the Samaritan Targum of the Pentateuch, and the Christian Palestinian. Of the latter, almost the whole of the Gospels are extant, in one or other of three recensions, and recently fragments of the Old Testament and of the Epistles have been discovered unmistakeably of the same dialect.

4. The Babylonian.
I. PRONOUNS.

1. PERSONAL PRONOUNS.

1. Sing. אֶנֶּה or אֶנֶּה 1. Plur. נְהָנָה, rarer נְהָנָה
2. Sing. הָנָה, rarer הָנָה 2. Plur. נְהָנָה
3. Sing. m. אַהַּ 3. Plur. m. נְהָנָה
3. Sing. f. אַהַּ, יָהַּ or אַהַּ 3. Plur. f. נְהָנָה, נְהָנָה, נְהָנָה

The initial consonant is often omitted after ה and ד: thus נְהָנָה for נְהָנָה and ד for הָנָה, and נְהָנָה for נְהָנָה.

Substitutes for Personal Pronoun. 1. For “me”, in humble speech, we have “this man”. 2. For “thou”, in oaths and curses, we have “that man” (§ 12). 3. For “thou”, in reverence, we have “my lord” יְהוָה; “my teacher” יְרֵא. 4. When a man speaks politely of his wife, he says “she of my house” אַהַּ בְּרֵאָה. 5. When a man wishes to say something unfavourable of another, he affirms or wishes it of that man’s “enemies”.

The Accusative Pronoun is sometimes affixed to the Verb as in Hebrew. Hebrew uses הָנָה to mark the Accusative, and the Targum of Onkelos imitates this by הָנָה; but in Gal. Aram. this is scarcely ever used; though it does use this form as a detached Acc. pronoun with Suffixes, as נְהָנָה in Hebrew:

- נְהָנָה (o) us
- נְהָנָה thee m.
- נְהָנָה thee f.
- נְהָנָה him
- נְהָנָה her

- נְהָנָה you
- נְהָנָה them.
2. DEMONSTRATIVE PRONOUNS.

this $m$. אִי, בִּנְא
this $f$. אִי
these $c$. אֵילֵם
that $m$. אִי, בִּנְא
that $f$. אִי
those אֵילֵם.

The initial letters א and א disappear after the Prefixes ב and ל.
In Pal. Talm. נ, נ, נ, נ and נ are used only substantively. The others are used both substantively and adjectivally.

"One another" is expressed in Sing. by א, in Plural by א. Also in Plural by א, particularly in Chr. Pal. as Mt. 24, Ro. 12.

3. REFLEXIVE PRONOUNS.

דברי ourselves

thyself $m$. בָּלָם yourselves

thyself $f$. בָּלָם

himself בָּלָם

herself בָּלָם

themselves or בָּלָם

More rarely we find בָּלָם (as in Heb.) with Suffixes as above.

4. RELATIVE PRONOUNS.

The most ancient form is א, which occurs in Ezra and Dan. In Pal. Tal. we find א = "who" or "which".

As א and א are used, so א is used with Preposition and Suffix: "who in him" א = "in whom"; so "who in them" א.
Where Heb. uses Article with Participle $\text{בַּעַלְכַל}$ = he who kills, Aram. uses $\text{ט} = he who says; or, dropping the נ, הָרָא. The Neuter, “that which” is also expressed by $\text{ת}$ with Participle.

Another peculiar but very frequent usage of $\text{ת}$ is as a Paraphrase for the Genitive. Aramaic has a Construct state which occurs very often in the Targums. In free composition $\text{ת}$ is far more frequent: thus “the servants of the King” may be $\text{סְבָּרִי מִלְכָּה}$, or $\text{סְבָּרִי מִלְכָּה}$, or $\text{סְבָּרִי מִלְכָּה} = “his servants of the King”. “He who” is expressed by $\text{מָלֵא בִּהלָה רְאֵי}$.

“She who” “""” $\text{רְאֵי הָלָה}$.

“Those who” “""” $\text{רְאֵי הָלָה}$.

“That which” “""” $\text{לְכַל מַה רְאֵי מַה}$.

5. POSSESSIVE PRONOUNS.

$\text{הָנָרָת}$ my $\text{הָנָרָת}$ our

$\text{הָנָרָת}$ thy $\text{הָנָרָת}$ your

$\text{הָנָרָת}$ his $\text{הָנָרָת}$ their

$\text{הָנָרָת}$ her

This is additional to the Pronominal Suffix which may be appended to any Noun, as in Hebrew.

6. INTERROGATIVE PRONOUNS.

$\text{מי}$ who? $\text{מי}$ what?

$\text{מי}$ whose? $\text{מי}$ why?

$\text{מי}$ to whom? $\text{מי}$ how much?

Which? (German “welcher”?) $\text{מי}$ Pl.

7. INDEFINITE PRONOUNS.

$\text{בָּלֹא}$, some one, a certain —; $\text{בָּלֹא}$ or $\text{בָּלֹא}$, something; $\text{בָּלֹא}$
something, לְאֵלָה, nothing; שֵׁם, some one. רֵאֵה there are some who, לְאֵלָה no one. יְאָשְׁנָה they (French “on”). So also סְנֶמָה and סְמֶנָה (cf. English “people say”). Every one בָּל הָהַד. All, “the whole” בָּל. Everything בָּל מִיהַד. All of it בָּל. All of them בָּלִים. Somebody בָּל or בָּלָה.

Another

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַחְלֶה</td>
<td>מַחְלֶה</td>
</tr>
<tr>
<td>מַּחְלֶה</td>
<td>מַּחְלֶה</td>
</tr>
<tr>
<td>מַחְלֶה</td>
<td>מַחְלֶה</td>
</tr>
<tr>
<td>מַחְלֶה</td>
<td>מַחְלֶה</td>
</tr>
</tbody>
</table>

II. NOUNS.

Aramaic Nouns have two Genders: Masculine and Feminine; two Numbers: Singular and Plural (the Dual not being found); and three States: indeterminate, determinate or emphatic, and construct.

Gender: The Masc. has no distinctive ending. It invariably ends in a consonant, except in the Nouns derived from Verbs that end in ע or י. The Feminine almost always ends, even in the indeterminate form, in י or ע. The distinction of sex is generally observed, but there are a few Nouns which end in a consonant and which are names of things, that are Feminine: as יִּזְהָר hand, יִּזְהָר stone, יִּזְהָר fire, יִּזְהָר horn, יִּזְצָר spirit.

Number: The rule is, the Masculine Nouns form their Plural in ע and Feminines in ו. Occasionally this rule is disregarded in both directions. There are a few Masc. Nouns which form their Plural in ו: as יָבָּא from יָבָּא father, יָבָּא from יָבָּא father, יָבָּא from יָבָּא father. There are also a few Fem. Nouns whose
Plural ends in נ as ש from נ ו from wing, כר from talent, כ from rib, ג from garden, and מ from מ word.

The final י of the Pl. Abs. is often dropped, e.g., נ for מ (§ 13); מ (§ 23); מ (§ 37).

Form. The Absolute form does not occur nearly so frequently as the Determinate, still it is more frequent in Galilean than in Syriac.

The Construct is far from rare in Galilean, though side by side with this we have the use of ד: (1) after the Construct; (2) after the absolute; (3) after the governing Noun with a Suffix superfluously attached: thus “the eve of the Sabbath” may be expressed:

The Determinate from is found in all Aramaic dialects, and has in the main the same force as the prefixed article מ in Hebrew. It consists in appending כ to the construct state.

DECLENSION OF SIMPLE MONOSYLLABLE.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. abs.</td>
<td>י</td>
<td>ב</td>
</tr>
<tr>
<td>const.</td>
<td>י</td>
<td>ב</td>
</tr>
<tr>
<td>det.</td>
<td>י</td>
<td>ב</td>
</tr>
<tr>
<td>Plur. abs.</td>
<td>י</td>
<td>ב</td>
</tr>
<tr>
<td>const.</td>
<td>י</td>
<td>ב</td>
</tr>
<tr>
<td>det.</td>
<td>י</td>
<td>ב</td>
</tr>
</tbody>
</table>
### DECLENSION OF NOUNS WITH UNCHANGEABLE PENULT.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
</table>
| Sing. abs. | אפר | אפר *
| const. | אפר | אפר *
| det. | אפר | אפר *
| Plur. abs. | אפר | אפר *
| const. | אפר | אפר *
| det. | אפר | אפר *

### DECLENSION OF SEGOLATE NOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
</table>
| Sing. abs. | מלך king | מלכה queen *
| const. | מלך | מלכה *
| det. | מלכה | מלכה *
| Plur. abs. | מלכי | מלכת *
| const. | מלכי | מלכת *
| det. | מלכת | מלכת *

### DECLENSION OF NOUNS ENDING IN OR.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
</table>
| Sing. abs. | בֵּן boy | בִּנְהָה girl *
| const. | בֵּן | בִּנְהָה *
| det. | בִּנְהָה | בִּנְהָה *
| Plur. abs. | בָּנִים | בָּנִים *
| const. | בָּנִים | בָּנִים *
| det. | בָּנִים | בָּנִים *

| Sing. abs. | רֵעַ shepherd | מלך Kingdom *
| const. | רֵעַ | מלך *
| det. | רֵעַ | מלך *

*Note: The feminine forms marked with an asterisk (*) are not commonly used in everyday Hebrew.
Plur. abs. "עֵינִי" מֶלֶם const. "עֵינִי" מֶלֶם det. "רָתְמָה" מֶלֶם

GENTILIC NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
</table>
| Sing. abs. "מַעְלֵי" Egyptian | מַעְלָה | |ผล | plu.
| det. "מַעְלָה | מַעְלָה | |plu.
| Plur. abs. "עַמְגַּרְעִינֵי" | מַעְלָה | |plu.
| det. "עַמְגַּרְעִין" | מַעְלָה | |plu.

Sing. abs. יִרְדֵּנָה Jew | יִרְדֵּנָה Jewess |
| det. יִרְדֵּנָה | יִרְדֵּנָה |
| Plur. abs. יִרְדֵּנְיָנִים | יִרְדֵּנָה | |
| det. יִרְדֵּנְיָנִים | יִרְדֵּנָה | |

SOME IRREGULAR NOUNS FREQUENTLY USED.

<table>
<thead>
<tr>
<th>Absolute</th>
<th>Construct</th>
<th>Determinate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. m. &quot;אָב&quot;</td>
<td>אַב</td>
<td>אָב</td>
</tr>
<tr>
<td>Plur. m. &quot;אָבָה&quot;</td>
<td>אָבָה</td>
<td>אָבָה</td>
</tr>
<tr>
<td>Sing. f. &quot;אָם&quot;</td>
<td>אֶמָּה</td>
<td>אֶמָּה</td>
</tr>
<tr>
<td>Plur. f. &quot;אָמוֹת&quot;</td>
<td>אָמָות</td>
<td>אָמָות</td>
</tr>
<tr>
<td>Sing. m. &quot;בֵּיר&quot;</td>
<td>בֵּי</td>
<td>בֵּי</td>
</tr>
<tr>
<td>Plur. m. &quot;בֵּינֶנֶּי&quot;</td>
<td>בֵּינֶנֶּי</td>
<td>בֵּינֶנֶּי</td>
</tr>
<tr>
<td>Sing. f. &quot;בֵּיתָה&quot;</td>
<td>בֵּיתָה</td>
<td>בֵּיתָה</td>
</tr>
<tr>
<td>Plur. f. &quot;בֵּיתָן&quot;</td>
<td>בֵּיתָן</td>
<td>בֵּיתָן</td>
</tr>
<tr>
<td>Sing. m. &quot;אָחי&quot;</td>
<td>אָחי</td>
<td>אָחי</td>
</tr>
<tr>
<td>Plur. m. &quot;אָחיָנִים&quot;</td>
<td>אָחיָנִים</td>
<td>אָחיָנִים</td>
</tr>
<tr>
<td>Sing. f. &quot;אָחיָה&quot;</td>
<td>אָחיָה</td>
<td>אָחיָה</td>
</tr>
<tr>
<td>Plur. f. &quot;אָחיָן&quot;</td>
<td>אָחיָן</td>
<td>אָחיָן</td>
</tr>
</tbody>
</table>

father
mother
son
daughter
brother
wife
SUFFIXES TO NOUNS.

1. To Sing. Masc.

king
my king
thy m. king
thy f. "
his king
her king

our king
your m. king
your f. "
their m. "
their f. "

2. To Plural Masc.

kings
my kings
thy m. kings
thy f. "
his kings
her "

our kings
your m. kings
your f. "
their m. "
their f. "

3. To Sing. Fem.

queen
my queen
thy m. queen
thy f. "
his queen
her "

our queen
your m. queen
your f. "
their m. "
their f. "


III. VERBS.

In Aramaic the same seven modifications occur as in Hebrew, only with slightly different names: Peal, with its Passive, Ithpeel; Pael, with its Passive, Ithpael; and Aphel, with its Passive, Itta­phal — the only difference being the Passive Ittaphal instead of the reflexive Hithpael.

The simplest form, 3. Sing. m. Peal, is בָּשַׁל instead of בָּשׁ in Hebrew.

The Hebrew Niphal בָּשַׁל is displaced by Ithpeel, בָּשׁוּתָא.

The Hebrew Piel בָּשִּׁל becomes Pael בָּשׁוּל, and Pual בָּשִּׁל disappears in favour of a more regular form, Ithpael בָּשׁוּתָא.

The Hebrew Hiphil, which presents Hireq as the first vowel only in Qal.-having Pathah in all other Moods and Tenses, appears in Aramaic as Aphel בָּשׁוּתָא. But, in the Aramaic of Daniel, of the Elephantine Papyri and of the Pal. Talm. we have also the form Haphel.

The Passive of Aphel, namely Ittaphal בָּשׁוּתָא is somewhat rare.

In addition to the above, there are, as in Hebrew, other forms which are much more infrequent:
Poel, as מָשַׁר to carry, מָשַׁר to empty.
Palel, as מָשַׁר to confound, מָשַׁר to trace.
Palpel, as מָשַׁר to carry, מָשַׁר to be great.
Shaphel, as מָשַׁר to subdue, מָשַׁר to rescue.

Peil occurs with a few Verbs as Passive or Reflexive of Peal, as רָדַי (in § 33) to remember; chiefly however in Participles.

The ה of the Prefix of the Passive רַא is transposed with the initial radical, in Verbs commencing with כ and ג. Also with initial כ, the ה becomes מ; and with initial ג, the ה becomes י: thus רַא מִיָּה from רַא עָמַד to assemble and רַא מִיָּה from רַא עָמַד to prepare. Before Verbs commencing with ג ד כ מ ג the ה of the Passive Prefix רַא disappears in a Daghesh forte, and the Prefix is usually רא, in which the ג is probably a mater lectionis, to ensure that the syllable is vocalized with הireq: thus the Passive of רָה עָלֶה to open, is רָה עָלֶה; of רַא עָלֶה to mock, רַא עָלֶה; of רַא עָלֶה to marry, רַא עָלֶה.

The Tenses and Moods are the same as in Hebrew. Perfect, Imperfect, Imperative, Infinitive, Participle (active and passive).

The Perfect. The 3. Sing. fem. usually ends in ath. ה, the Babylonian in ע.

The 2. Sing. masc. ending is often ר, side by side with ה as the 2. Sing. fem.

In 1. Sing., instead of Hebrew ר, Aramaic has ר or ח.

3. Plur. masc. ends in ר. Onkelos has ר, Jer. Targg. have often ר.

3. Plur. fem. ends in ר as Jer. Targg., while Onkelos has ר.

2. Plur. masc. and fem. end alike in ר. The Targg. have a fem. ending in ר.

1. Plur. ends in ר, sometimes ר: Onkelos has ר, Jer. Targg. ר.
Gal. Aram. puts the accent on the final syllable; exc. in 2. Sing. m. and 1. Plur.

Verbs which are intransitive of the forms לִמְעָל and לִמְעָל sometimes have a Prefix known as Prosthetic Aleph.

The Imperfect. The Prefix to the 3. Sing. and Plur. masc. and the 3. Plur. fem. is יי. In Syriac this Prefix is י. In Bibl. Aram., these parts of the Verb "to be"型号 (Dan. 2:20), (2:43), (5:11). In Gal. Aram., this use of י is extended to all Verbs; especially when the Impf. is used in the following senses:

1. a clause expressing design יִדְלֵית (§ 33);
2. a wish;
3. a possibility;
4. rarely, the future.

N.B. See page 14 for the continuation of Imperfect.—Editor.

THE STRONG VERB.

Peal.

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
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<td>מַשֵׁת</td>
<td>יְשַׁתֵּב</td>
<td>מַשֵׁב</td>
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<tr>
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<td>מַשֵׁת</td>
<td>יְשַׁתֵּב</td>
<td>מַשֵׁב</td>
</tr>
<tr>
<td>2. m.</td>
<td>מַשֵׁת</td>
<td>יְשַׁתֵּב</td>
<td>מַשֵׁב</td>
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<tr>
<td>2. f.</td>
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<td>1. com.</td>
<td>מַשֵׁת</td>
<td>יְשַׁתֵּב</td>
<td>מַשֵׁב</td>
</tr>
</tbody>
</table>

Plur. 3. m. מַשֵׁת יְשַׁתֵּב Participle

3. f. מַשֵׁת יְשַׁתֵּב Act. m. מַשֵׁב f. מַשֵׁב
2. com. מַשֵׁת יְשַׁתֵּב Pass. m. מַשֵׁב f. מַשֵׁב
1. com. מַשֵׁת יְשַׁתֵּב

Peil, a passive form occurs occasionally (§ 14) 3. Sing. f. מַשֵׁת “is squeezed”.
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<th>3</th>
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</tr>
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<td></td>
<td>f</td>
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</tr>
<tr>
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<td>Participle</td>
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<td>I. com.</td>
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<td>Sing. 2. m.</td>
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</table>

**ITPAAL.**

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<td>2. m.</td>
</tr>
<tr>
<td>Act. m.</td>
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<td>3. f</td>
</tr>
<tr>
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<td></td>
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</tr>
<tr>
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<td>---------</td>
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<td>------------</td>
<td></td>
</tr>
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<td>2. m.</td>
<td>אֲהַבַּתִּים</td>
<td>יָהַבְתֵּב</td>
<td>Plur. 2. m. יָהַבְתֵּב</td>
</tr>
<tr>
<td>2. f.</td>
<td>אֲהַבַּתִּים</td>
<td>יָהַבְתֵּב</td>
<td>Infinitive</td>
</tr>
<tr>
<td>1. c.</td>
<td>אֲהַבַּתִּים</td>
<td>יָהַבְתֵּב</td>
<td>גְּבָתָה</td>
</tr>
</tbody>
</table>

Plur. 3. m. אֲהַבְתַּתֵּים | יָהַבְתֵּב | Participle |

3. f. | אֲהַבְתַּתֵּים | יָהַבְתֵּב | Act. m. יָהַבְתֵּב |

2. m. | אֲהַבְתַּתֵּים | יָהַבְתֵּב | f. יָהַבְתֵּב |

1. c. | אֲהַבְתַּתֵּים | יָהַבְתֵּב |

**APHEL.**

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<td>יָהַבְתֵּב</td>
</tr>
<tr>
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<td>אֲהַבְתִּים</td>
<td>יָהַבְתֵּב</td>
</tr>
<tr>
<td>2. m.</td>
<td>אֲהַבְתִּים</td>
<td>יָהַבְתֵּב</td>
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<td>יָהַבְתִּים</td>
<td>יָהַבְתֵּב</td>
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<td>1. c.</td>
<td>אֲהַבְתִּים</td>
<td>יָהַבְתֵּב</td>
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</tbody>
</table>

Plur. 3. m. אֲהַבְתַּתִּים | יָהַבְתֵּב | Participle |

3. f. | אֲהַבְתַּתִּים | יָהַבְתֵּב | Act. m. יָהַבְתֵּב |

2. m. | אֲהַבְתַּתִּים | יָהַבְתֵּב | f. יָהַבְתֵּב |

1. c. | אֲהַבְתַּתִּים | יָהַבְתֵּב | Pass. m. יָהַבְתֵּב |

No instances of Iltaphal בְּהַכְבִּיתָה in the Strong Verb occur in Gal. Aram.

The Imperfect, continued from p. 12.

The 3. S. fem. and 2. S. masc. have prefix י (as in Hebrew). 2. S. f. has prefix י and affix י (as in Heb. of Ruth 2:8, 3:4, 3:18).

The prefix of the 1st Sing. is י, or י. A peculiarity of Gal. Aram. is that the 1st Plural is often used for the 1st Sing., even when the 1st Sing. Suffix immediately follows. Perhaps an instance of this is traceable in John 9:4: “We must work the works of him that sent me”; e.g. יִלְּדוּתָהוּ (§ 12).
The 3. Plur. fem. has the Affix ُنِّ، and the Prefix يُنِّ، occasionally ُنِّ.

The 1. Plur. takes the Prefix ُنِّ، There are instances in which Gal. Aram. imitates Heb. by affixing ُنِّ، in a cohortative sense.

As in Latin _amatus sum_ is used of the immediate Future, so in Aram. ُنِّ، followed by Infinitive, means “he is about to —”.

The **Infinitive** in all forms of the Verb takes the Prefix ُنِّ، in Gal. Aram. In Peal the two forms ُنِّ، and ُنِّ، are both found.

The other forms all have the ending ُنِّ،. Ithpeel ُنِّ،. Pael ُنِّ، ُنِّ، ُنِّ، ُنِّ، and so on.

The use of the Inf. to strengthen the verbal notion of the Verb is not uncommon in the Targums, which in many ways imitate the Hebrew, but is extremely rare in free composition.

The **Participle**. The three Active forms, Peal, Pael, and Aphel, have each two Participles, Active and Passive. Peal Act. ُنِّ،, Pass. ُنِّ،. Pael Act. ُنِّ،, Pass. ُنِّ،. This Passive occurs regularly in Onkelos, rarely in Pal. Talm. and Midrash, which prefer ُنِّ،. In Aphel, the Act. Part. is ُنِّ، ُنِّ، and ُنِّ،.

The Participle is of very frequent occurrence in Gal. Aram.

1. Standing alone, in Sing. or Plur., it is used of the Present Tense.

2. It occurs very often with ُنِّ، in the sense of a Past Continuative.

3. In many instances the Personal Pronoun in an abbreviated form is attached to the Participle, thus ُنِّ، _I am standing_, becomes ُنِّ،. ُنِّ، _Thou knowest_, becomes ُنِّ،. Similarly ُنِّ، _we hear_, ُنِّ، _ye sleep_, ُنِّ، _they know_. ُنِّ، _I wish (§ 20).
4. The Participle receives Suffixes: Nominal Suffix when the suffix is the subject of the Verb; Verbal Suffix when it is the object of the Verb.

GUTTURAL VERBS.

Since the Palestinian Talmud is unvocalized, the assignment of vowels is always a matter of some uncertainty. This is specially the case with the Guttural Verbs, and we have to depend almost exclusively on those Targums which have superlinear vowels, as the sublinear vocalization in the printed Editions of the Targums is assimilated entirely to the Hebrew.

In Verbs, ג Guttural, the Guttl. is usually treated as an ordinary consonant. There are isolated cases when the Guttl. takes a compound Sheva and also cases when the Guttural takes a full vowel and the following letter a Daghesh Forte.

In Verbs י Guttural, when the Guttural should be doubled the preceding vowel is usually lengthened as פָּלִי. Pael of פל.

In Verbs י Guttural, the e in lthpael, Pael and Aphel becomes a: אָשָׁה; הָרָּב; אָשָׁתָה.

In Verbs י and ג Gutt. ר is treated like a Guttl.; thus רַבִּי, Pael of רַבִּי, and רַבֵּי, cited above.

VERBS PE NUN.

In Verbs whose first letter is ג, the rule is that after a Prefix with an open syllable, the Nun disappears, and is compensated for by Daghesh Forte in the second radical. This occurs in the Impft. and Inf. of Peal and in all forms of Aphel and Ittaphal. Thus the Impft. Peal of נָבִי is נָבִי and the Pft. Aphel of לַמֵּס is לַמֵּס. Though this is the rule, the instances of the retention of Nun are
somewhat frequent: thus instead of חָפָק, we find חֶפָּק or חָפָא.

When the middle radical is a Guttural, the initial Nun is retained before ה and י, and disappears before ר: thus we find Aphel יָאָר and יָאָרָא, but לָאָר from לְאָר. Inf. Peal מְאָר (§ 20).

The most unexpected feature in these Verbs is the Imperative: thus יְָאֶל gives יְָאֶל go out! and יָאָר, רָאָר go down!

VERBS PE ALEPH.

Peal. In Gal. Aram. the א disappears in י, in Impf. and Inf. thus: יַאִל gives Impf. יָאָל or יָאָל; Inf. יָאָל of יְָאָל.

Pael. The only Verb which presents any differences from Pe Guttural Verbs is יָאָל: Pael יָאָל to teach, which drops א after all Prefixes thus: יָאָל Inf., becomes יָאָל, and יָאָל Part.; becomes יָאָל.

Aphel. The first radical א, in some Verbs, becomes י, in others י. Thus Aph. pft. of יָאָל is יָאָל, of יָאָל is יָאָל. Aph. impft. of יָאָל is יָאָל or יָאָל, and Inf. of יָאָל is יָאָל.

VERBS PE YODH.

Some of these Verbs were (as in Hebrew) originally Pe Waw, while others are originally Pe Yodh.

<table>
<thead>
<tr>
<th>Peal</th>
<th>акַבֵּה</th>
<th>Inf.</th>
<th>מְחֹבֶה</th>
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<tr>
<td>Peal</td>
<td>אַבֵּכַה</td>
<td>Inf.</td>
<td>מְחֹכַה</td>
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<tr>
<td>Aphel</td>
<td>אַהֲחָבַה</td>
<td>Inf.</td>
<td>מְחֹחַבָּה</td>
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<tr>
<td>Aphel</td>
<td>אַחֲחָבָה</td>
<td>Inf.</td>
<td>מְחֹשָׁב</td>
</tr>
</tbody>
</table>

VERBS AYIN WAW.

Of these Verbs there are two classes: Transitive and Intransitive.
The former have arose, as ṣāḥar arose, returned, ṣāḥar fasted.
The latter have died, as ṣāḥar died, ṣāḥar was old.

<table>
<thead>
<tr>
<th>Peal</th>
<th>Ithpeel</th>
<th>Paal</th>
<th>Aphel</th>
</tr>
</thead>
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<td><strong>Perfect</strong></td>
<td><strong>Perfect</strong></td>
<td><strong>Perfect</strong></td>
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<td>יָהָת</td>
<td>יָהָת</td>
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<td>יָאַה</td>
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### Participles

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<tbody>
<tr>
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<td>נייחת, נייחו, נייחו, נייחו</td>
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### Verbs Double Ayin

#### Peal

**Perfect**

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### Peal

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| Plur. 2. m. | Imperative | עלם

<table>
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| Infinitive |  | מיטול

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| Act. m. | PARTICIPLE | מיטול
| f. | PARTICIPLE | מיטול

<table>
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| Pass. m. | PARTICIPLE | מיטול
| f. | PARTICIPLE | מיטול

### Aphel

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| Plur. 2. m. | Imperative | עַלַי

<table>
<thead>
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| Infinitive |  | מַלֵא

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| Act. m. | PARTICIPLE | מַלֵא
| f. | PARTICIPLE | מַלֵא

<table>
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| Pass. m. | PARTICIPLE | מַלֵא
| f. | PARTICIPLE | מַלֵא

### Verbs Lamedh Aleph, Yodh or He

<table>
<thead>
<tr>
<th>Case</th>
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| Peal | Perfect | הִניָּה, אֲחָהִית
| Ithpeel | Perfect | אֲחָהִית הַמָּני
| Paal | Perfect | אֲחָהִית הַמָּני
| Aphel | Perfect | אֲחָהִית הַמָּני

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| Paal | Imperfect | אֲחָהִית הַמָּני
| Aphel | Imperfect | אֲחָהִית הַמָּני
### STRONG VERB WITH SUFFIXES.

#### Peal

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**Peal**

**Perfect**

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<td>יָמַלְנֶה</td>
<td></td>
</tr>
</tbody>
</table>

**Peal**

**Imperfect**

<table>
<thead>
<tr>
<th>1. Sing. Suff.</th>
<th>2. Sing. m.</th>
<th>3. Sing. m.</th>
<th>3. Sing. f.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 3. m.</strong></td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
</tr>
<tr>
<td><strong>Plur. 3. m.</strong></td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
</tr>
</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 2. m.</strong></td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
</tr>
<tr>
<td><strong>Plur. 2. m.</strong></td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
</tr>
</tbody>
</table>

**Infinitive.**

<table>
<thead>
<tr>
<th>1. Sing. Suff.</th>
<th>2. Sing. m.</th>
<th>3. Sing. m.</th>
<th>3. Sing. f.</th>
<th>1. Plur.</th>
<th>3. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
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<td>יָמִלְנֶה</td>
<td>יָמִלְנֶה</td>
</tr>
</tbody>
</table>
### Participles

**Objective Suffix**

<table>
<thead>
<tr>
<th>1. Sing.</th>
<th>2. Sing. m.</th>
<th>2. Sing. f.</th>
<th>3. Sing. m.</th>
<th>3. S. f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְבִיתָה</td>
<td>יְבִיתָה</td>
<td>יְבִיתָה</td>
<td>יְבִיתָה</td>
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</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>1. Plur.</th>
<th>2. Plur. m.</th>
<th>3. Plur. m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְבִיתָה</td>
<td>יְבִיתָה</td>
<td>יְבִיתָה</td>
</tr>
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<td>יְבִיתִיתָה</td>
</tr>
</tbody>
</table>

---

### VERBS LAMEDH YODH WITH SUFFIXES

#### Peal

**Perfect**

<table>
<thead>
<tr>
<th>1. Sing. Suff.</th>
<th>2. Sing. m.</th>
<th>3. Sing. m.</th>
<th>3. Sing. f.</th>
<th>3. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְמֹעַנִּין</td>
<td>יְמֹעַנִּין</td>
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**Imperfect**

<table>
<thead>
<tr>
<th>Sing. 3. m.</th>
<th>יְמֹעַנִּין</th>
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<td>יְמֹעַנִּין</td>
</tr>
</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th>Sing. 2. m.</th>
<th>יְמֹעַנִּין</th>
<th>יְמֹעַנִּין</th>
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<td>יְמֹעַנִּין</td>
</tr>
</tbody>
</table>

**Infinitive**

| Peal | יְמֹעַנִּין | יְמֹעַנִּין | יְמֹעַנִּין |
| Paal | יְמֹעַנִּין | יְמֹעַנִּין | יְמֹעַנִּין |
IV. NUMERALS.

The Cardinals from 3 to 10 are used so that the Masc. Forms go with Fem. Substantives, and Fem. Forms with Mas. Substantives.

With Masc. Subst.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. נין</td>
<td>3rd</td>
<td>שלון</td>
</tr>
<tr>
<td>4. ארבע</td>
<td>4th</td>
<td>הנשא</td>
</tr>
<tr>
<td>5. חמש</td>
<td>5th</td>
<td>תשע</td>
</tr>
<tr>
<td>6. שבע</td>
<td>6th</td>
<td>חמש</td>
</tr>
<tr>
<td>7. שמון</td>
<td>7th</td>
<td>שתים</td>
</tr>
<tr>
<td>8. שמונה</td>
<td>8th</td>
<td>תשע</td>
</tr>
<tr>
<td>9. תשע</td>
<td>9th</td>
<td>תשע</td>
</tr>
<tr>
<td>10. עשר</td>
<td>10th</td>
<td>עשר</td>
</tr>
</tbody>
</table>

With Fem. Subst.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. אנה</td>
<td>1st</td>
<td>שלון</td>
</tr>
<tr>
<td>2. שתי</td>
<td>2nd</td>
<td>הנשא</td>
</tr>
<tr>
<td>3. שלוש</td>
<td>3rd</td>
<td>המתו</td>
</tr>
<tr>
<td>4. ארבעה</td>
<td>4th</td>
<td>הנשא</td>
</tr>
<tr>
<td>5. חמשה</td>
<td>5th</td>
<td>תשע</td>
</tr>
<tr>
<td>6. שבעה</td>
<td>6th</td>
<td>חמש</td>
</tr>
<tr>
<td>7. שמונה</td>
<td>7th</td>
<td>שתים</td>
</tr>
<tr>
<td>8. שמונת</td>
<td>8th</td>
<td>תשע</td>
</tr>
<tr>
<td>9. תשע</td>
<td>9th</td>
<td>תשע</td>
</tr>
<tr>
<td>10. עשר</td>
<td>10th</td>
<td>עשר</td>
</tr>
</tbody>
</table>

Cardinals from 11 to 19.

With Masc. Subst.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. ישר, חזר</td>
<td>11th</td>
<td>חמש עשרה</td>
</tr>
<tr>
<td>12. עשר</td>
<td>12th</td>
<td>עשר</td>
</tr>
<tr>
<td>13. חמש עשרה</td>
<td>13th</td>
<td>חמש עשרה</td>
</tr>
<tr>
<td>14. ארבעים, ארבע עשר</td>
<td>14th</td>
<td>ארבע עשר</td>
</tr>
<tr>
<td>15. חמישה עשרה</td>
<td>15th</td>
<td>חמישה עשרה</td>
</tr>
<tr>
<td>16. שישה עשרה</td>
<td>16th</td>
<td>שישה עשרה</td>
</tr>
<tr>
<td>17. שבעים, שמונה עשר</td>
<td>17th</td>
<td>שמונה עשר</td>
</tr>
<tr>
<td>18. שמונים, ומונים עשר</td>
<td>18th</td>
<td>שמונים, ומונים עשר</td>
</tr>
<tr>
<td>19. עשרים, חמש עשרה</td>
<td>19th</td>
<td>עשרים, חמש עשרה</td>
</tr>
</tbody>
</table>

With Fem. Subst.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. ליישר, חזר</td>
<td>11th</td>
<td>חמש עשרה</td>
</tr>
<tr>
<td>12. עשרה</td>
<td>12th</td>
<td>עשרה</td>
</tr>
<tr>
<td>13. חמש עשרה</td>
<td>13th</td>
<td>חמש עשרה</td>
</tr>
<tr>
<td>14. ארבעים, ארבע עשרה</td>
<td>14th</td>
<td>ארבע עשרה</td>
</tr>
<tr>
<td>15. חמישה עשרה</td>
<td>15th</td>
<td>חמישה עשרה</td>
</tr>
<tr>
<td>16. שישה עשרה</td>
<td>16th</td>
<td>שישה עשרה</td>
</tr>
<tr>
<td>17. שבעים, שמונה עשרה</td>
<td>17th</td>
<td>שמונה עשרה</td>
</tr>
<tr>
<td>18. שמונים, ומונים עשרה</td>
<td>18th</td>
<td>שמונים, ומונים עשרה</td>
</tr>
<tr>
<td>19. עשרים, חמש עשרה</td>
<td>19th</td>
<td>עשרים, חמש עשרה</td>
</tr>
</tbody>
</table>
The Tens, from 20 to 90 are in the Masc. Form.

20. נֵעָרִים.
30. חַלְתִים.
40. אַרְבעִים.
50. חַמְשִים.
60. שִׁשִּים.
70. שְׁבָעִים.
80. חֲמָשִים.
90. חַמָשִים.

Hundreds.

100. מֵעָה.
200. מֵאָה.
300. תַּלְמִシリーズ.
400. תַלְמִシリーズ.

Thousands.

1,000. אלף.
2,000. תַּרְמִ฀סִים.
3,000. אלף.
10,000. רבַּה, det. תַּרְמִ฀סִים.
60,000. שִׁבְעִים ᾴֲפָסִים, and שִׁבְעִים ᾴֲפָסִים.
1,000,000. שִׁבְעִים ᾴֲפָסִים.

Ordinals.

Masc. Form.

First. קִרְבָּה.
Second. מִיתָן.
Third. לָלְתָה.

Fem. Form.

First. אָלְמָה det.
Second. אָלָה det.

Fractionals.

½. אָלְפִים.
⅓. אָלְפִים, חֲלָתִים c.
⅔. צָרִים c.
⅓. שְׁעִים.
⅓. אָלְפִים.
V. ORDINARY ADVERBS.

1. TIME.

Now. בהז `. Now. טוח Yet, Still.
Now. טוח Yet, Still.
Now. טוח, מוחלט In future.

בבר Long since.

At once. טוח, מוחלט To-day.
Yesterday. מוחלט To-morrow.

2. PLACE.

Above. למעלה. Below. למטה.
Under. מתחת. Outside. מבחוץ.
Within. מ라. Here. מפה.
There. מכאן Where?
Where? מכאן Where?
Where? מכאן Where?

3. RELATION.

How? איך, איך, איך How?
Thus, so. כך As this, so.
Thus, as this, so.
Thus, so. לי Why?
On account of what? על поэтому Therefore.
Only. מ Цена Unless.
4. AFFIRMATION AND NEGATION, POSSIBILITY AND PROBABILITY.

Yes.  No, not.

Is there any?  Perhaps, may be.

Indeed? Is there then?  Indeed.

_____________________

PREPOSITIONS.

In.  To.  As.  As, like.

As, like.  Like.

From.  Unto, as far as.

With, by, within.

In.  On, upon.

Under, beneath.  Under, beneath.

Before.

Behind.

Between.

With.

For the sake of.

Instead of; in behalf of.

_____________________

CONJUNCTIONS.

1. TIME.

When.  Since.

When, as then.  When.

During, as long as, before.

Before.
2. PLACE.

There, where.

3. CAUSE OR REASON.

Because.

Since, because.

Because.

Although:

4. PURPOSE.

In order that.

So as not.

5. CONDITION.

If.

If not.

6. COMPARISON.

As, like.

As that.

Just as.

As.

7. STATEMENT AND EXPLANATION.

That, that is.
8. CONNECTION AND SEPARATION.

And. And.

is used always before ה, ב, כ, י, and before other letters having Shewa, which may then disappear; but excepting gutturals and yodh.

Also. But, yet.

Except, but. Or.

INTERJECTIONS.

See! Behold! Woe! Alas! O that!

THE PLACE OF THE TONE.

In Gal. Aramaic the tone generally falls on the last syllable of a word.

The Penultimate syllable receives the tone

(a) in the 1st Plural Perfect of all stems of the strong Verb and Verbs Lamed ש, י and י;

(b) in the 2nd Per. S. Masc., with the ending ב, of the Perfect of the Strong Verb and Verbs Lamed ש, י and י;

(c) in the 1st P. Sing., with the ending י, of the Perfect of Verbs Lamed ש, י and י;
(d) in the Masc. Plur. Participle of Verbs Lamed א, י and י, and in the word יִתְנָה;
(e) before the Verbal Suffix יִ;  
(f) when the Nominal Suffixes יִ, יִ, יִ are attached to the Plural, and when יִ is attached to a Sing. with a vowel ending, as in יִמְבָּבָא;
(g) in the indeterminate or Construct form of Segolates, used as in Hebrew:
   thus יָבְר, יָפְר, יָפְר;
(h) in Adverbs of Place having the Accusative ending י, as יָבְר, יָפְר, יָפְר, יָפְר.
ARAMAIC FRAGMENTS
FROM THE PALESTINIAN TALMUD.
BERAKOTH.

1 (I. 2 d)

 removeFrom the end of the first line until the end of the text.

2 (I. 2 d)

remove text from the second line until the end of the text.

3 (I. 3 b)

remove text from the third line until the end of the text.

4 (I. 3 d)

remove text from the fourth line until the end of the text.
5 (II. 4 a)


6 (II. 4 b)


7 (II. 4 c)


8 (II. 4c)

במה יחקך היא וזכאי לא chủו הפיילים ושות מזיה לא بكיסים
ולא באחמני בהי בהי הפיילום שלימים אחרונים. בחלק
פIŞוחא דרחה תוק רסיה לבלש מזיה. בכשبقימו לא דחה
חוזק רסיה לא חיה ל陴יל אלא יחרישו.

9 (II. 5a)

бережם אפרים עתיםملאה משיחא איי מתייה היא זרז рынיה
אינו כיᴜכמיא הום זרז שמחה. אפרים דר מחרון אאי אפרים
广泛应用 ו瀍ותת חומר לשימש להדרתי לדרתי (Psa 1851).
לזר והיוותה ב' לזר
אמר והיוותה. אפר קורי גיה אפר בחר אפר הכר
והיה דבריה י francaise. גיה קורי יovenant. אפר לשיה בחר
כפין קורי יovenant. גיה קורי יovenant. אפר לשיה בחר
ואמר לויה חמה שמחה. גיה קורי עלייה זרז рынיה דזיה. אפר
לзе חמה שמחה. גיה קורי עלייה זרז рынיה דזיה. אפר
ל的には עלייה זרז рынיה דזיה. גיה קורי עלייה זרז рынיה דזיה. אפר
ל Addr.
ל Addr.
ל Addr.
ל Addr.
ל Addr.
ל Addr.
ל Addr.
ל Addr.
ל Addr.
10 (II. 5 b)

רָאוּ עַל הַלָּאָרְפִּים, נַעֲשֵׂה וְהָאָרְפִּים וְהָאָרְפִּים נַעֲשִׂית

11 (II. 5 b)

אֶל שְׁעָרֵיהֶם וּלְשַׁעַרֶיהֶם בִּשְׁנֵתֵיהֶם וּבִשְׁנֵתֵיהֶם

12 (II. 5 c)

וְיָשָׁבוּ כִּהָנָּה נַעֲשֵׂה וְכִהָנָּה נַעֲשִׂית

כִּהָנָּה נַעֲשֵׂה נַעֲשִׂית וּכִּהָנָּה נַעֲשִׂית.
לכן בחרון לילה, אירע הדבר בנו, תשכחו מרחק, כל לילה שהקרבה אל זאת. כך שהŋה היה כל הלילה, או כפשוטו, "לא נשכר על כל חכמה, כמו כן ב.nih".lund.דבך ויתנו.Forma ניו מדיה, בידינו, מ furthermore, ב ...... ו.....

13 (II. 5c)

בידי ושבעה או מקום לחה מה עט על עליי מברך, אם предлагает מה
לזמן עודפים או פה. אם ה‰ לכה חוכמה, אוסר על כל עודפים עליה, אם
לה בנהחן כศוף ומר חכמה, אם כי כי been צעירים. עני מעשון עלamat עליה, אם כי
כי נושית. ונשכחה בשעה שהיתה המקרה, אם כי כי בחרון המקרה
מה שהנהמה בחרון הוא, אם כי כי כל עליי, STREET. לא זכאי
אם שלח עליי עליה ולא בגימטריה עליה, אם כי כי כל טעים.

14 (II. 5c)

בידי ושבעה אם מקום לחה מה עט על עליי פה, כי תוכחות
מהם, אם בנייה על כן, אם הם, אם עליי, STREET. לא

* texte 5p 7, gere

14 (II. 5c)

בידי ושבעה אם מקום לחה מה עט על עליי פה, כי תוכחות
מהם, אם בנייה על כן, אם הם, אם עליי, STREET. לא

* texte 5p 7, gere
לא תהיון חסרין אתה שב אל ממקומך.

15 (II. 5 d)

בר ים ו%', וידא ביה נאה בר בר יבין יכלו בני אדם מ-
ונכשטים עלייהו. אנה עשה הצלתהكوك ובי שמואל
בר בר יבין משליהם. אם לעיعرו וני אל יכלו בר.

איךʉהיכי יין ימסקן:

16 (III. 6 a)

בר ים רבי ינשך קהל רב חייה בר ויתא אילויל אושייל מבר
לאשקותיו עליי: בר ים רבי חייה בר ינה קהל רב שמואל
בר יבין איליו אושייל שאר לאשקותיו עליי: בר ים רב
שמואל רב בר יבין קהל רב חייה איליו אושייל איליו
벴אה בכס רבעה מנהה: רב עירש- כי דבר הזכירו מבר לא
תקשלו על יי וני אל יכלו להר מוקה (בהרגיהו).

בר ים יבין בר רבי חייה בר והカラー, שהנה אתא איליו תלוביה
בר מנה אל יבין reflexivityumes after בבר אושייל איליו
אותו בטני מיוצר עימים, אבר yol יבין על בר Ba עביר תלובה.

לא תהיון חסרין אתה שב אל ממקומך.
17 (III. 6 a)

בפי אמי רבי חנניא בפירי גב תבקי יבקי ויהיה חכםCHANIM
בכוסות יתק療 בזירא. תבקי לברך ואMgr bends בור בור
לבקי והיה מואר גם כן. אמר לפי חכמי מבוקעת. אמר כי
הבקיה לברך יבקי ויהיה ולא חכמה ליה כולם. אמר כי
הבאיש ליה חכמה שבעמיא מלך והוה לא עזרו.cheinum
ağa יש בים ולא היה.

18 (III. 6 a)

(1. נר,) [םשת לש] מדרת: [םשת] לברך בקשותם יברך: [םשת]
בקשתו בוה תמך מקה. אמרו נריה רשביתمفיה的命运 לא שאלת
ליה. אמרו נריה רמלוותיה השאלת ליה. אמר לפי לה משאיאת
כוסי לא שאולותי לא图形 אל שאלותי. אל רמה השם הם קבנה
כל כי זכר בלעתי מערת: אמרו בפי אמי מאählen בקא לאבר
את ימעהל: בפי תלקון ומדלטניטו קלכלו להא�能ו דידי תייא
בר אמי מא التون על קביאיהו לזרו בנים מוחטיה:

19 (III 6 c)

בפי חנניא הוה שיבר על ג.Iterו רימוסן קרישלה ילמר מה
מובלת השחרית והיון חיל ויתוך: הביאה עפרה לה אמר
misc ידניה לה אפרים ויזיל ויתוך:

20 (III 6 c)

בפי נמי בך וימי בני אתי כמאלו והמה מר קא רמיה
המקל ניוות ומיסי. אמר ליה לא המסך נפשות. אמר ליה
היה נברא מוכל בושנה. אמר ליה אפיל. החנה ענברת כלן
רב התייך בר ז分け במשל ולבלי אפרים כהן קומיسمعין ואשת.

המצלת כל הרקמה ורベース קאמים.

25 (IV. 7 d)

ולק בחרי בחרי וחושך אשקפה נטיף שביר 스והים, אמר לנו

אילט ומקתי חום. אמי לנו מר כהן את.Out מובע

(IV. 8 b)

רב התייך בר ז分け במשל ולבלי אפרים כהן קומיسمعין ואשת.

רב התייך בר ז分け במשל ולבלי אפרים כהן קומיسمعין ואשת.

26 (IV. 8 c)

אפר שמשהל엔ה בן חוסק ולא צלחת למטעים אלא הוא

כימת כריה בוהק בלופה ולא צלחת לבוהק זולחת.

27 (IV. 8 c)

רב התייך בר ז分け במשל ולבלי אפרים כהן קומיسمعין ואשת.

לא vidé, ורב חום בר שיבק מבלייה. אמר לנו מר כהן

בר רדיק, אמר לנו מר כהן המשכון.

28 (V. 9 a)

רב התייך בר ז分け במשל ולבלי אפרים כהן קומיسمعין אפרי

אפריך אינו בה להזיל קוסמי, או אלו בית קוסמי, או אלו

אפריך בוטים ואזו יה הים.

[avonatou] רב התייך בר שיבק חוסקぁPoss 줄ימ קומיслומרת

היפסרה בחוסק והם מוסמי. אמנייםゆיה ימי קומי

ורחים אמר קאמים. אמר לי קוסמי ולבליין בהמה.

רבי יתייך בר ז分け במשל קומי(speed המוסמי בהמה. קוסמי בוקע
9 (Prov. 5:19)

ור יכ ויבי ויתוך והמטים בכריסים (בְּמַסָּר). המיתון

וזה המשלoton בוהק. אמר להם שלמים להנה. אמרו אייגל חגור

mland התא שלגון לחה.

ור יכ שמען בן קדש משניע בכריסים בשם בות בוייול

שמהום עשה עשה עוהב לא יתיו קלום חה ש lorem בכריסים

(Prov. 5:19) השם העבר.

ור יכ בו וימי שמען מנשה בכריסים עטנ

שורה צהובה ותכונת מותקנין לא. אמרו להם הלכלכў דסי היא

גוללו שורתה. אמר לא לתי עד מזהה משועה ויהיה לה

30 (V. 9 c)

ור יכ ויהי יהיה ובית כ véhicם. ולא חונה ואמתה על ח

והיעל אל קהל עהלו. בעמש אאתו לאגי רמי אלשוה. אמר לה

לא יכושם מרעל כל בן אלול היא חוניה משועה ולא עדת. אמר לה

וכל לא יכוסמאו עליה ולא יהיה עד אורים ואמתה.

31 (VI. 10 a)

יה פאן איה קלחびכ דב אפרים לה אטינא אכל פיסחא (לצא)

אנה תמקם מקרא עליה ויאנה אצר פרוס הדנה בטומ פסא פסא

a) 1. ח"ה: 
אנא נዞ תקתו. אפר לך חמה: רב חיותה בטישה אנה בprit חוה.

בר קארזתו ומכיר מימייו חכמים ו’av נושאים את הזמיא פוריות רבת-

ברכתם אתיך קדושים: פרנים ויאחריהם זכויות. אנא רבי

בזכות על מלכתיו ובר חירות אנה בprit חוה. אנא רבי

אשכנזא. לא בפריא לא ידך לא ידך, ולא יאדו שמע

32 (VII. 11 b)

שתמ האחת נורה על בימה רבי שמונין בן שלמה מרחימש

מצעת חוף. חמשת חמשים לא מצעת חוף. значит נושא

מלכתיו. ארמר לו אחיה חלול מחא חנוך ובניין ענין יushi מרא

קרובים. אנה בווכי אחיה פלמחין. נושאי פלאים מ"ח רורי. שלחה

ליח ארצה מכא חמשים. אחר לישנים בנсим יער לו חא לא שיבי

ירוחי מלכתיו. שמעי נושא מלכתיו ומעו. רוח אלישע בן שמע

במר ימיםملכים כי של ררכיון מלכתיו הפרשים שיחה של כאל

מניהם כליך אמר חנוך אנח חנוך. כי של קרוי. אמרו לו

יכא 지원 ליה שעתיים. שלח ויהי ליה מלכה ואהא ויהי ליה בני מלכה

למלךוה: אמר ליה מלכה אפליחה. אמר ליה לא אפיליה פוך.

יכא כסיוונה ואהא כי ארחי. חסניך כי בצל השתייה גזא הכנף:

אמר ליה הצבת תעתק אתיך שליה שמשית בחידי חום על הבינה

מקפיזה הרוח קראתי כי עמי כלוךᠭע רות על שבץ. כן קרא

ויתרון עד התכון חתיה נשיא. אמר ליה הצבת תעתק ובין מלכה

למלךוה. אמר ליה השפייה בך מראות חוכמי מלכה התורה והחקיקה

וין בנויה והושקה: אמר ההוב ליה כпа לילנור. הבש פריא

בעד על תסום ישאל לא ייחודי. אמר ליה שם כא

34 (VII. 11 c)

הן בא אאמ הברהיה חות יתבנ אכלינ יטבתה,صد אכלינ

35 (VIII. 12 a)

שנואל סלפ לבק רב חנוי יחיי אכלינ a) חותמ אמר ליה כיה

36 (VIII. 12 b)

אאמ רב רב חנוי ובס חותמ חות יתבנ אכלינ, הודא רב יעקב

37 (IX. 13 a)

אמר רב פינס עבדרה חות בר חנוי יתיל משמעת דתבירה

a) l. בקמה b) l. קשת c) חותמ  הים
45

(IX. 13 b)

אמר רבי אלכסנדרא עבדא בחר אברך דודה שמעה אלהים

והנה קים ידים ולקתים. אמר לו יהודה שמעי אלהים:

אמר לו אלהים ענוה פנה אלהיםリアיתא.

38 (IX. 13 b)

אמרה של לאוהת חונך להם את אשר צוה פ' כלם. אמר להם

שהאמון בעינו מיומם אלהים ילדה. אמר לו יהודה אלהים

עולה. אמרו אלהים ילדה. אמרו להם אמרו להם אמרו להם

הכו ומחוקות זרמי אשר צוה להםêsו והם לא מתנין

ל olduk כלם. אמרו להם אמרו להם אמרו להם אמרו להם.

39 (IX. 13 c)

סומאלא אמרין את ה什么地方 ויהי כביסף מתרב הח科學. מתכין

לsmtpaלא ישנים אדם לה עבד. אמר להם כי אוכרים ואילו

מוכר ג‟ לוד מנה: סומאלא אמרין את הулום אוכרים בישקית שפינתב

יחידים קודה. אם מָתַנוּ יִכְּאֵל לו הרע הרה:

40 (IX. 13 d)

והנה כי יש אפיון עלא עלא אפור ואחר לא עלא עלא Produkteיה

יאמר לו אף עלייה לעלייה אפור לו הזה לא נופליה ולה נופליה

והנה לא שומעת לא אcasecmp לא שמה לא כמותי לא מקרית

(IX. 13 b)
לא מתבגרת. אם ליה תינש ממק נבירה, תאמר ליה סאלך עבד
אשימים ли היא פועלת (ויקרא) חמלת ואיתקן בכי,ברה ידיו ושבעה ואיתקן
כומר יוהו אציל מלא כיharma אנשי פועלת ויהוה פועלו, מכינו
רומל ליה תינש אכילה לן, והגמיה ויהו 먓 פניי זמר ליה בן
אמר ליה אם אתי משללי כלום אשר כהו אוberger חכה, אמר
 larvae בן 힌
41 (IX. 13 d)
אם תלחם איגון כאיגי מבריה, אינ תרתי איגון כאיגי איית.

42 (IX. 14 a)
כבר מכיר ויכב עמק ינקרא רבי צדק סכלליא. שיירה
תחפלה מהמה ינימלא וישמע עמק באמר עמק אלפים ורני ריבון חיכינו
ogne סלסק מילכינו על כל פרשה וסיפרה שאחת שלושה.

43 (IX. 14 b)
שבועת פרושית זה, פרוש ישכום ופרוש ינוק עמק ופרוש קדיא, פרוש
מן חכמיה, פרוש ארעי חום ואונשנו, פרוש מ幖ה, פרוש מכבודהו,
פרוש ישכום, עמק מצרות על a (כיתתא) פרוש ניקפת, אקוף
לא שעב כמזה: פרוש קדיא, שעב חכמ חוכה מבריה מרצין
מקדש והאר בכרה: פרוש אין חכמה, עם צפוי ראית לקנ
מעיב יבמר מזויה: פרוש הוא ארעי חום ואונשנה, ויהי דעה
ויבחר ישכום צויה: פרוש מניא ארעי חום ואונשנה, פרוש
פרוש מניא אבריך: איי לי חביב סקול אוaleb פרוש מנ
אבריך בכרה,

a) v. l. לחיה
רבי שבתיה היה קים מאתים קימי ו辇 الذى דרשו רובים ורשו, אֵם
שעמהו רוחות שפיעה, שרי כל רוחות שפיעה, אֵם ליה כלָּא אִי
חוש אָה, אֵי מִבְּשָׂמוּץ אָה, אֵם ליה חפץ רוחות החיה
בַּרְכָּה, אֵם לָה אָּאָה אֵי מִבְּשָׂמוּץ אָה, אֵם ליה כָּלָּי.
קרטִים לפֶּנוּ, ערורות מעָּנָהו אָוָּר אֲגָּא אַעֲוָא בַּגְּאָהּ שִׁלְשָׂה הָּלָּה.
אַבָּאָתָה אַת יוֹהָא אָלְּלְכָּה בְּכְלָּלָהָ לָּבָּה בְּכַלָּהָ בְּפָּשָׂחָה בְּכַלָּהָ שִׁלְשָׂה הָּלָּה.
רַמְמַחְתָּהּ בְּכָּלָּלָהּ, לָּהָ בְּכַלָּלָהָ בְּפָּשָׂחָה בְּכַלָּלָהָ שִׁלְשָׂה הָּלָּה.
בַּרְכָּה לָּה, בַּרְכָּה בְּכַלָּלָהָ, בְּפָּשָׂחָה בְּכַלָּלָהָ שִׁלְשָׂה הָּלָּה.
אָמְלָה רַתָּה, לָּפָּחְנָה קָאָנָא בַּרְכָּה.

PEAH.

45 (I. 1:15 c)

אֵם רַבִּי חָוָה הָּיָּה אַשְׁקָלְנָהָהּ: רָאָה מְפַרְבּוֹלִיתָהּ. אָּבָא
שָׁנַח צִלְלוּ צִלְלוּ לָא לַשׁ מַלָּה מַלָּה, בֵּכָּנָה שֶׁפֶת אֵּאָמִי
אֶחָה עָרָה שֶׁפֶת. פֶּסֶת אָּחָה שֶׁפֶת שֶׁפֶת שֶׁפֶת. אָמְלָּה מַאֵּי
רַאָה לָא מְפַרְבּוֹלִיתָהּ. אָמְלָּה שָׁמָּה בְּכַלָּלָהָ בַּגְּזָה בַּגְּזָה בַּגְּזָה
וֹסֶק שֶׁפֶת בַּגְּזָה. בַּגְּזָה שֶׁפֶת בַּגְּזָה שֶׁפֶת בַּגְּזָה.
בַּגְּזָה, בַּגְּזָה שֶׁפֶת בַּגְּזָה בַּגְּזָה בַּגְּזָה בַּגְּזָה
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.

אֵם רַבִּי חָוָה הָּיָּה אַשְׁקָלְנָהָהּ: רָאָה מְפַרְבּוֹלִיתָהּ. אָּבָא
שָׁנַח צִלְלוּ צִלְלוּ לָא לַשׁ מַלָּה מַלָּה, בֵּכָּנָה שֶׁפֶת אֵּאָמִי
אֶחָה עָרָה שֶׁפֶת. פֶּסֶת אָּחָה שֶׁפֶת שֶׁפֶת שֶׁפֶת. אָמְלָּה מַאֵּי
רַאָה לָא מְפַרְבּוֹלִיתָהּ. אָמְלָּה שָׁמָּה בְּכַלָּלָהָ בַּגְּזָה בַּגְּזָה בַּגְּזָה
וֹסֶק שֶׁפֶת בַּגְּזָה. בַּגְּזָה שֶׁפֶת בַּגְּזָה שֶׁפֶת בַּגְּזָה
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.

רַבִּי ברוך הָיָּה קִימָא מֵאָשֶׁרְכֵל פֵּיטַה, אֵם רָאָה מְפַרְבּוֹלִיתָהּ.
שָׁנַח צִלְלוּ צִלְלוּ לָא לַשׁ מַלָּה מַלָּה, בֵּכָּנָה שֶׁפֶת אֵּאָמִי
אֶחָה עָרָה שֶׁפֶת. פֶּסֶת אָּחָה שֶׁפֶת שֶׁפֶת שֶׁפֶת. אָמְלָּה מַאֵּי
רַאָה לָא מְפַרְבּוֹלִיתָהּ. אָמְלָּה שָׁמָּה בְּכַלָּלָהָ בַּגְּזָה בַּגְּזָה בַּגְּזָה
וֹסֶק שֶׁפֶת בַּגְּזָה. בַּגְּזָה שֶׁפֶת בַּגְּזָה שֶׁפֶת בַּגְּזָה
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.
יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה יִשְׁשָׁתֵה.
46 (ל 1:15 c)
אמרו איישר ליה רхи יתנשאלא נוהי הכה בנווהי אשוביjiang. אמרו ליה
היה טבר ליה. אמרו יר פסק מית的应用 asserted בון הטבער אני כותיבי
רחבו ומשתאאות מהי ילך שיבוק ליה. אמרו לי הוניאו והנהוּהוּהוּהו
הנה בכותוּוּוּוּוּוּו
אמר רבי עמן אני אחליבי מחותי אפקורי כל בר נש ור נש

וכותיה ונאצפקיה:

רבי עמן גוחה משמעו זומר. הַלֵּה יוהו לא אוכל ולאישראל
ראם תנן ל الفرنراس לי לא אסא אתיוא. לא ברבי הפרוע הזה
הנהלנה עביד לא לקריב ששםיה חוהם שבקלהל זו.

47 (ל 1:15 c)
הו בר נש חהוי מיוכל ליאבוי ו}pxqןלן פסיים. והנו שמאר
לח אבוי בר אלין מְנָן לֹא אפר ליה סבאר באどのように אםאר
ואיב ומשיח. נפשו מיוכל אתpronoun אביו שמו והנהו ו יחסי Jinping: עד בר
מר/passive ירוויי וחולש ובן סבר. והנו נש חהוי אפיסטיש (מטים 1)
מכומセット phiếu (סז'ג'ק) זומת לעידוהים אוגר ליה אסא אגואר
על דמוח מוחים. אוגר ומוח מדיחים. מוכ ליה אגואר אוגר. את מי
מדיח מוחים ורlando שן:}

48 (ל 1:15 d)
רבי ענני והיה בהם היה יהודה ואשתה דת בר נש והשב רכוב
רבי ענני. אמר ליה רבי בנייה זו ישמע האלהים ליה מי
אמר הוה הכה אתן כל על בית הדוןתיי的应用 אמבר ליה והכנן אתן כל על בית הדוןתיי的应用
אוחול צור כנישתה עליי וביותיה, אמר לו הלוה לא כפיחתי.
אמר לו ווקמי לו, אמר לו והרמזתי את לו, ויהי רבים נודע
וקבשה שמותה על שםיה[המה].

49 (I. 1:15d)
כתי המשואל בר רב יצחק זה הנ bourgeoisie שהמקל כימי
כלא, והיה להם ישאין חמי לו ומוספרים בו קדמי, אמר חמתי
להרמיה יכין אחריו מבכות. לו ומכיך בו חלף שלה
כללים ונכiPad בבדעה, בפקח בחר קלב ואמרר בר דריה
בר רב יצחק בנוול חפירה. בפקח לוימיוּל לחם, הגדה
אשכנה בו שמי ואיתושים בו כלום שבכי אהול בי טרף לאים
והם מריחים אוכרים חיו בו ריחו כלום שבכי ובי שבסותע.

50 (I. 1:16a)
בכליותינו ידיבורי ישיה להן לכול a) זומחת ימיה וטיאיה ור מחייך
יודעה לאל כללים, אחריו יותר ולית אתני שלכלים ומכיך לפי יתני
ויאו ר', אםורי וית ותודה, אחריו רפי ישועה בו לכותו בו אמר
לוש ברע עגילים.

51 (III. 8:17d)
היה לו אחיה באנשקול יהודי הלו מציון וכרייה. אامر להם אילימ
ידברתי שלכלים, שבניי כל מה ידאי הלו, ויקון
שלכלים ווין LOAD תדרי בחר הלא מקלאים בני קיים ויזאיי בדעתו.
 vn העירתי שיחתו לו מקומם. אמרו לו ולא יתמי, אמרו לו
בדרישה, אמרו לו כל מה שבקחוה וכל חכמה, אמרו לא בין
אם违背 יהודא לא בחזרות وجهירתו לאה שבכון b) לא שביר לו.

a) Cod Vat. ומשיא an assembly.  b) לאה שבכון שלא יהודא.
52 (III. 9:17d)
)

כמות היה הרוח נחרם בחזק ניכס לאום ו✱ כלים וחיה רכש. פינקה
כמות לח. אה-repeat זכויות רפואיות. אפר, אני ימי
יתנין, חותם בון.

53 (VII. 4:20a)
)

בכי אבוא וברפוי עמי אם הם ומנת אברים: שמשלג של
בר נורו, אפקלח חזרה חיה פרימא, אילן זעם שלץ
לאוינון; השטוחה בחרים לעיסא התмирנה מכימה באה של
עירשל. אבר ימי עבדיה משא אפקלח הל תמר חית לנא יהודו.
אם כי לעי מזיילא איבי תבש, אבר לח מנהל אובון.
(שאם 107) 34)

 الكبرى שונים מתקף b) בהושע בחרותיה לאזורי לאירואלה
לאאביר מזסייה וקמה אדוא됨 בחרותיה לאירואלה (לא
כמות קרא כאן חזרה国庆 כלילא חידיلعب:

54 (VII. 4:20b)
)

ולא אファーールכסי עפורה远景 לאחרים שיבים הבאה ג Üniversitesi
Subscriber, אך אין,.Video replay נ Üniversitesi远景. עיר רتخاذ, רוחי עיביה
כמים חור אנ. אפר לח תורז חיות מחלק בכרה, אבר לח
היה חזרה וגם עיביה, עד הנה้า באז אירואלה סינה; אידאום זכויות ערץ פילגוס מבית
רוח ש Türkiye לאמעב ראה, 분ischer אומית שיפ떠ה והנה חזרה סינוביה
הרהלה אפר לח ולאה אפר יראה סינה זכויות לאפות, אפר לח בתקף
רוח ש Türkiye אתירוני:

a) Read כמות
55 (VII. 4: 20 b)

"וְפַר הָגָהָהּ תֵּחַּת הָאֱלֹהִים אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ".

"וַגֶּלֶחֶתָּם אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ".

56 (VIII. 7: 21 a)

"רָבָּה לַגָּהָהּ תֵּחַּת הָאֱלֹהִים אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ"

"וַגֶּלֶחֶתָּם אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ"

57 (VIII. 8: 21 a)

"וַגֶּלֶחֶתָּם אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ"

"וַגֶּלֶחֶתָּם אַשֶׁר נַעָמָהּ לְהֶלֶתָּם לֵאמָר אֲרַמְיֵּּמָהּ לֶמֶׁנָּהּ לְהַעַשׂ לָזֻּכֵּהוּ".
58 (VIII. 9: 21 b)

שננאל עבך בנו אביך. אלע קס לו היו בני כלים זר_mux רכיס קסמטות
נשנ עלחים (א) מחל ובלים. ובנונים זכר או בנונים זכר זכר אכילה צמח
בכר לו בכרין עמי הלולים שעמע הלפנימיה נשבה.
כלמא, רתוי חוטיב ותוי שמעתי，则 לקים ישלם בחבר
ההמות השכברהו י蹿ון מבר מסכני אמר לו י层出 פי אמור ליה.
מי חותר, כי חותר אשיתנותו ביה. אם ונדהי ולא כלם בו
בחיי ינפללו̀ בויה בשמותיה. כי גופתינו ביה אשיםינו̀ כי不少于
 forall

59 (ibid.)

אמא בר בר בר בר בר בר
לאعرب ומכם כל קור תשתיות. være על חמים ד𝖆ם עי
אמר לו שבר חוג השנתי בתריה.
_VERTEX:

בר שתקפ בר אורי אורי ודיק בר גוזמ בורם פڎסמו יזים יזים
לביד טקע בכי עבם אשיתנה והדנ רורוא חורב לו הרקות.
בר טקע בכי עבם מוקל זמוח כללאו נזר הים פגעしてください.
בר חותרו אמור לו לא בע (b) אלפים רמי לא מסים בבל רעה.
(Prov.2114)
אמר לו לא יזכ מזוח קחת יבשה איה.
(Deut. 1914)

מהנה מקסה מקסה ונברס קר קותי.

60 (ibid.)

אמר רמי החיא בר אראי איית בו פכיס פ들에게, כאז ירהוה דניה
לנמקי רמי הלא שמע אapellido רב sôngו כימים. כנברג פי לא יזום

a) Text אוגבניש
b) Text אולףש
"One whose light was abundant." Euphemism for "one who was blind."
DEMEL.

The doubtful tithe.

62 (I. 3: 21 d)

Don’t tithe a part of the flax or the barley, or tithe both together.

As you tithe your produce this year, you shall tithe the produce of the coming year also, and the tithe of the tithe.

For this reason (Deut. 14:23)

The tithe shall be the produce of the field: the tithe of the tithe shall be an offering to the Lord.

The tithe shall be the produce of the field: the tithe of the tithe shall be an offering to the Lord.

63 (ibid.)

Don’t tithe a part of the flax or the barley, or tithe both together.

As you tithe your produce this year, you shall tithe the produce of the coming year also, and the tithe of the tithe shall be an offering to the Lord.

For this reason (Deut. 14:23)
לך ממקימין אסגורן חורם סראי השתרר ובו כרז פקדו. ודע
הἤρατον. ἐξελθὼν כנעני כיסף שעריווים. οὕτως λὴΛ Αἰθίων ἐπιπλέον
_server:
ניהים אסגורן שעריווים:
ככים פסחו יניאיר יאול לך תשא. אוחיו לחיה אחור
עכירות אבלע ב_substr. בור אתרואון עפמיוו. שרי ממפיסים. אפר
לך ה臨ן אתון כי אהים אגרון. אפרחר לך לך. אפרך לך אפריך.
בלא ממקים. אפרך לך אתון שערון ולא אסגור.
ינאה גנוו שליווק עבירה:
ככים פסחו יניאיר יאול לך תשא. אוחיו לחיה אgrpcרניק לך
 insure: השליה: οὐκ οὕτως λήΔ Αἰθίων οὐκ αὐτοῦ.
ככים פסחו יניאיר יאול לך תשא. אוחיו לחיה אgrpcרניק לך
a) read לך
65 (ibid.)

רבי יהודה מ難しい השמימתו.ملך ויי פיתוף כל וו
ויורו לו, הורו לו איור ליל ההudeau. לת
שומراء בשדות. אמר לו ליל השמשות והם נערל
מסכמת השמימה. אמר לו ליל מכיחות ז塊 מים עפים כצומח
משל כים וה. אמר לו אי שים כל וו. אמרו אי שים כל וו.
כניין. אמר כל כלת החשאיות ביצים. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
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כון עניי. אמרו אי שים לול. אמרו אי שים כל וו.
כון עניי.امرTraversal denied.
KILAIM.

(Things heterogeneous.)

67 (IX. 2: 32a)

בר יתייתנה תוחב מפתיה תוחב מפתיה. כּן כּלַּפְּסֵל לוֹ הִיא
אֵמוֹר בַּלָּכַּהַהּ הִיא לִאָא אָמֵר לִי בַּלָּכַּהּ.
בר יתייתנה תוחב מפתיה תוחב מפתיה אֵמוֹר לִי הָלְּבֹרִיהָ אָחּ בַּלָּכַּהּ בַּלָּכַּהּ.
אֵמוֹר לִי רֵי אָמֵר שְׁלָה שְׁלָה צְאֵבַּהּ מֵהֵוַּוֶּה.
בר יתייתנה תוחב מפתיה על צוֹנוֹ. אָמוֹר לִי אָמֵר כַּלָּכַּהּ בַּלָּכַּהּ.
כַּלָּכַּהּ בַּלָּכַּהּ.
אֵמוֹר לִי רֵי אָמֵר לִי אָמֵר שָׁלִּמְּהַ שְׁלָה שְׁלָה צְאֵבַּהּ מֵהֵוַּוֶּה.
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כַּלָּכַּהּ בַּלָּכַּהּ.

68 (IX. 4: 32b)

בר יתייתנה תוחב מפתיה על צוֹנוֹ. אָמוֹר לִי אָמֵר יְבָרָךְ לְבָרָךְ אָמֵר לִי אָמֵר כַּלָּכַּהּ בַּלָּכַּהּ.
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69 (ibid.)

בְּרֵי תָּנוּתُ נָשְׂנָה הַשּׁוֹנָה אֶפְּרָא כָּל הַשִּׂנְא לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָדוֹר לְכָל הָד

(Psa 145°)
לֹא הָיָה שָׁוֵא מַשָּׁקָה לָו, אַחַר לָהּ מֵחִית לָהּ לָו. וְחָלָה אֵצָכַּהּ עַלָּו וּאֵיןָהּ, לְמַהְרָה תָּעַלָּה רַבָּה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּبوּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּโบּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ הָבָה שׁוּבוּ 

70 (ibid.)

ربي היה חטא שבטיה ודרי חיה רוחה קומי רבי ישמעאל ו

71 (ibid.)

ربي ימי על מקוני ימיי למליחתי ודי חיות וחלקתי自营

a) Contraction of א"ת שמך
לפי ניקודי בך והנה נ髻 בולות אספותיה לטבה. זכרו לאững
בזכות ולא חתית ובסופה שרו מעברות את כהות מגע
במאורותיו פנימי וסicional לו לדון עם ביקリアל שיחו
לא על אלה דוה על, אם כי אלה בו האות בך, אם כי
הנה על מתלה זהה להו כليلת:

72 (IX. 4: 32 c)

אילקורך ואתיה בוריע אספיאבר ורלשלוחה. תמה פליאך потреб
מסמך בך נשוריה. אמור مليותו והיה פחלל. עולם פבלד
מ getenv, ואה קאוס לו ירחוק כלכליל, אמור לו בהיהشعب
והיה איהורך כשנייך בערין איה בו, אמור לו אם כי
ניבג לאלקורך ואתיה בוריע פחלל אואר אמירה לא חבר לא
ירא השמיא ומכאבר, ויה יבלוב להושבר בך בניי שבלוב
ושבלוב. גיוי אימתו פג כי רבים:

עלת תורה זהה, אוכלי בים שרי ביב, זכרו לא ציימה לא
כב, אני נסוחי זה לא жизнь דרשן; אם כי אום דוה לה כיה
אתי.
SHEBITH.

The Sabbatic year.

73 (IV. 2:35a)

The Sabbath year.

74 (VI. 1:36c)
75 (VI. 4: 37 a)

ربي תחתי легה ברכו בمؤלות ששבתת כל. וכמן Каלקע
ћת עבורה לוה זופריא, אלהשוניה ימקה ופקשת. אתייתניה
יין רבי. יאכתיי לוה הפשום דםMiami רוקה. תשרא לוה
רבי וברק יימי בר יהודה בןיה לוה, אתייתוקים ימי רבי צאנו.
אמר לוה רבי ששת לוה לפום אפר של באך. שבך לוה כום
למאךEmer לוה ששך. לפום גזים שידא יאנק. שבך Luh
טומרלחה.

76 (IX. 1: 38 d)

ربي שנעון בן דוימרכז שבר המשיח ימקה והקוה דה קלות
ש貓ית. יאמר לוה לכל שומר. וליאו ספיים עבודה, אם לוה לוה
אתי הראה. אם לוה לוה חכים העדים לכל. הקוה לוה
הפורים יבר ישקוף נחש (Eccl. 10ව) יכן חות לוה.
ربي שנעון בן דויЦентр שבר ממי ימקה אשר שבר שני
שתכון חוכין (דהרכיה) יבר zeigenל נמי חכלהוא. לוה לכל
ושאר שמי אמר לוה בימי כיה כליא קלא בלהוא. יכין חתיך לוה
של פומיה הרכה, חכמהחר זיור ציור פרוס מצוותיה.
שמיע בר בר כליא אמרה דרמש ארשחתה, אמר ציור כהנרי
שמיע לא אבכה, לכל שמי בר נשא. דר חכמה אדריכי מליין
אמר נזירת ננמי בחירה דרמש עיברה את ודיקיןකן בלייקה.
מקרא. בכם שעשועי גּדוֹלִים רַזָּאָשִׁים, יִזָּוֵן אָשָׁפִין חָגִים.
(Gen. 33:19)
שִׂבְרָא רֹאשׁוֹ גֶּבֶר הָמוֹנִים בְּכָלָם וְאֶפֶּלֶלֶל בְּכָלָם כְּלָתּוֹת פִּסְקָה. אֶפֶּלֶלֶל בְּכָלָם שִׂבְרָא רֹאשׁוֹ גֶּבֶר הָמוֹנִים בְּכָלָם כְּלָתּוֹת פִּסְקָה.

77 (IX. 2:38d)
הָמוֹנִים גְּדוֹלִים גְּדוֹלִים גְּדוֹלִים, אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים.
(סְפִּיטָנָה)
לָא אֵלַי אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים. אַלּוֹ נַפְלִים.

78 (IX. 5:39a)
רְבֵי עֲצָמָן בַּרְפֵּא לָחֵי חַיָּה, אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
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לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
לָהַ בַּרְפֵא לָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא لָחֵי חַיָּה. אַלֶּה שֶׁאֲלָל בַּרְפֵא לָחֵי חַיָּה.
79 (IX. 8: 39 a)

"But thou, King David, my faithful, my shepherd, shall go in death, thou shalt not come into it. 

I will deliver thy soul from the destruction of the ungodly, and will redeem thee from the hand of the wicked. I will set thine throne for ever, after the manner of David thy father, and I will give thee a lamp in his tent for ever. TERUMOTH. (The heave-offering.)

80 (VIII. 5: 45c)

"And thou shalt ask of him a whole heifer for an offering, and thou shalt burn the heifer as an holocaust before the Lord. And thou shalt take a raven, an owl, and other unclean birds, and cast them into the fire, which is over the sacrifice of the peace-offering, that it may pass through smoke before the Lord; it is a heave-offering of the Lord. Ezek. 23: 17 (b) "He set me high above the children of men, and exalted me above all the princes of the land. 
(45 d)
בר וענינו חיה התרבות ואצל חיות ברות, יד בויה על מתנהמה
ואמר להם אלכחו בצעדה. אלכחו אמר להם杉פננוא杉פננוא שחרה והחק
למשלעה קדר גלולה. אמר להם שיערו לא הרגה ויהיorna,
וזהו רמי אם צרכין להווש להיה וכיריך את השם. הוא
לא חיות בך פאראון בפכמא._predsיקא הטיה תتأكيد. פאראון
החות שחרה. להמשיע סכינה ופקלא. סכינה וביהרובה.

81 (VIII. 7: 46 a)
וד הפר לש חיות שכם מחופש בקורים ואכילים מחיית לשלושה בни
אכלו בניו. תעבת עריות עליל חפסותיה. דר הפר לש חיות שמ
קומר במאיות. דר הפר אוכל קומר. שבר הפר ואמר לו איים.
ויהו. אצותם המים מחיית ארבע מעופקים. אמרים של בק母親.
ולא מים של ערים של בני הים של חיות פרות. אמרים של בטאים
יותר עבורה של ישןחילחנה ודברים. אייםיהם וחתם.
הוא אחד לוחם ויתם. אוכלים בקורים אוכלים בקורים איים
ואוכלים מחיית לשלשה בנים.
וד הפר לש עבד חומ שליח וחומית. נאותם חיות דרש ואכל
מחיית חיות ושליח משמך ביתי. אמרן ביני חיות ט Committees.
מקים מですから עליתן עבד. איים אייםחלק בחזרה.
שלח אל חמש החמשתDAL הרגל. יתו ותור הל הכה ובו רמ
השל חס בזרח אפקט שלגיא. אסרת לח שלח ב뷔 קב
הל הצל לא צסי מתמשה והנה.我们将 כל זה בתום ושבהә
הל שהוא מתמשה ולע, ושעה או בלע. כל זה בלבש
הל בלשון, ותת בצאת מתמשת עלי. אסרת לח בלשון:
אלוビジ הל אזה אחרית מתמשת. אם כי כי יתבת הבה בבר
אמר כי שמשו בז קב שיר דאת זיוס מהתמשת אנה
אינו ותישג פז בז שש. אוזないです ויתביהו הל. אמר לח
אוזnosti בז גוב עלום. אוזmouseup ויתביהו הל. אמר לח
הזה רבעה בלבלן 미.addColumn ולע..getHoursו והמאז בלשון
לא כמש אפקט שלגיא או בלשון מלתון. יועדו דרbrero
אותו מתמשת מתמשת.ملק רב כימי ובר שמשו מהתמשת עליה.אמרלח
ויתביהו בלילה הוא ברוכש עמוד לכות ניוס. בקישון מורה.
שלח פקיד ש.transfer מהפלג. אמר לח בבראשה מתמשת קפל ובו
ניוזו לברוך, ואבישריה ותרצה בר תינה.
בימי יתקן אפריכת את עלי גנין, קולק הלילה מצאנו הוהו
בימי שמשו בז קב שיר דאת הל הצלת במענה, שווא של הל הצלת
אמר של הלילה בברוך, אפריכת הלילה על היאברן תלמי בני
הלילה עכשו. אמר לילה ומשו בז, אפריכת הלילה את בז. אפריכת הלילה
The second tithe.

84 (IV. 9: 55b)

אַמָּסָר שֵׁנֶי, רֵבִי נָתָנָאָא, אַמָּר לָהּ גָּלֶל לָא בָּאוּתָה, נֵכֶק מַחְתָּמָה לָהּ, כְּמוֹ נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה לָהּ. שָׁם נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה לָהּ. שָׁם נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה לָהּ. שָׁם נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה לָהּ. שָׁם נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה לָהּ. שָׁם נַרְסָפָה עַל עַל מַרְגָּחָה עֻלָּרֶמָּנָא, אֶזֶכֶר לוֹ לְרַבִּין לָא נֶכֶק מַחְתָּמָה L

MA'ASER SHENI.

The second tithe.

83 (VIII. 10: 46b, c)

The second tithe.

83 (VIII. 10: 46b, c)

אַמָּסָר שֵׁנֶי, רֵבִי נָתָנָאָא, אַמָּר לָהּ גָּלֶל לָא בָּאוּתָה, נֵכֶק מַחְתָּמָה L

a) I. P. Aragonautes. — Editor.
והי הוה חלום. אמר רבי א癖י בן ירל יוער יואו שבר כני יוס.
והי בר נש אהת לבלבי רביימי בחלף, אמר ליה חופה רוחיה כן חבטה בנקרא הנפשותה הושמה חכמה. אמר ליה חכמה.
וחל pageable מהרי לא עזלא לפלשורקה ואה מישבה כולם רבדה,אמר ליה חכמה.
אמר ליה גאל אבי דהוא לאבר קלפושקה אין שם, אמר ליה חכמה.
לא אמר ליה גאל אבי דהוא לאבר קלפושקה אין שם, אמר ליה חכמה.
כאמר קאה דקניא, אמר בר נש אהת לבלבי רביימי בחלף, אמר ליה חכמה.
אמר ליה חופה בשילובה לבלוי מחר פכלי דקוניא, אמר ליה חכמה.
כאמר קאה דקניא, אמר בר נש אהת לבלבי רביימי בחלף, אמר ליה חכמה.
אמר ליה חופה בשילובה לבלוי מחר פכלי דקוניא, אמר ליה חכמה.
אמרה חמה מחלפתה על אמות ואמות מלכיה, אמר ליה חכמה.
והי חכמה ולא קמה בחקמה.

85 (IV. 9:55)

וד בר נש אהת לבלבי רביימי בחלף, אמר ליה חופה רוחיה כן חבטה בנקרא הנפשותה הושמה חכמה. אמר בר נש אהת לבלבי רביימי בחלף, אמר ליה חכמה.
ויש אמר ליה חופה בשילובה לבלוי מחר פכלי דקוניא, אמר ליה חכמה.
כאמר קאה דקניא, אמר בר נש אהת לבלבי רביימי בחלף, אמר ליה חכמה.
אמר ליה חופה בשילובה לבלוי מחר פכלי דקוניא, אמר ליה חכמה.
אמרה חמה מחלפתה על אמות ואמות מלכיה, אמר ליה חכמה.
והי חכמה ולא קמה בחקמה.
86 (IV. 9:55 c)

87 (V. 2:56 a)
BIKKURIM.
First-fruits.
88 (III. 3:65 A)

SHABBATH.
88 (III. 1:3)

Let us, therefore, go to the Lord, and lay our sacrifices on an altar of burnt-offering unto Him.
I. 6:4a

With regard to the verse: The Lord has given you the Sabbath, that you may rest and enjoy yourselves. If you rest, you shall be blessed. (v. 1:4)

II. 3:5b

And if you will only listen to My voice, and do what I say, then I will be as God to you, and you shall be My people. And if you will only obey My voice and do what I say, then I will be as God to you. (v. 1:5)

III. 1:5c

A verse in Isaiah which says, “And when you have eaten and are satisfied, and have built good houses, and lived therein;” (a)

III. 1:6a

And when you are satisfied and are full, when you have built good houses and dwelt therein; (a)
90 (VI 2: 8a)

(III 2: 8c)

רבי הנשיא ורבי חננאל ורבי ישמעאל ורבי אלסיביוס אוסיפיו מברלין

רב רבי יחיא. בני קבוצת הלשון אולף אבר הל הינו חתים בירבד. רבי

כן רבי אליסיביוס עונים עליהם. רבי אחא בר מיכל ברל באורו

אבר הלשון בהל湮 המוקדש לוועדותיו. רבי יחיא בר מיכל ברל

בלילשטרא ילקח את[sic] עליה שלוך יסקור. רבי אליסיביוס מברל הל.

(III 2: 8c)

רב לbuscar על שלא לפתחיה חוה אספוניה רביעי ועוד ראיתו המצאתי

יוחב ליה בת יחי. איתר לבן מנכל שמח אבר הל הני אלהים ליה.

לאחר שסנה רביעי בסיס כל צרה והל בו מקדשינו. דהו

חימא בני ומכף ויהי ועדיו חמתיו_segments[3]. בחתים מז

ךימא בני ומכף ויהי ועדיו חמתיו_segments[3]. בחתים מז

לאם בחרית ומקרא עליה ומקדשינו הוא.

שכינה האבר הלשון עליה ומקדשינו עליה וא honda מחתיו. בר קדישא

יתיהАвיה עליה ומקדשינו. מי עליה לכבש בברוך יא.

קהל אבלשא יקרה אם כדי יבך חנסא יא, אחר ויהיה שלך עליה

גידי אל ודסחה ובלבל, ובק חות ליה.

רב וחがありました בני השתיות בן לקיש וח מהפכדרין מחתיו והשוויי

 boşması, איתר בר באאום שטנייה בטול, אחיו קפוצי פולי

שלשון קהל בְּקָפּוּלָה אֶתְּפָּסָא מַחַה, בְּבִימוֹן בֵּן חַוָּת לְהָיָה. רבי

יתיה ולקת יקנה מקביח לalien אשת רודה יששה. אֶקֶ accru

a) יתב עליה וידוע מקום שאה דרשו (Editor).
רבי יהודה ברו בהן זקן ושבא והם אמרו לו אילו מתכלה.

ואמר להם כתלפי עבד ב创投יה, ביום אחד他们都 говорит לו אילו מתכלה.

לא זכתית כלל, אמר להם שוי אחותה. فقال להם לחם מנה שניים והꇴים נטרון.

בשקים מתקשים כוסים, חפרתיו מר איסטרלון. אמר אילן הרן כי הנשקין עלין חורי, כי הנשקין עלין חורי, והם אמרו לו כי הנשקין עלין חורי, והם אמרו לו כי הנשקין עלין חורי.

או היה ילבא והדבריה ליה, כל צלו ולהחר� אמר לה תבהים כלו.

הבישום בחומרי ויאמר להם ש yalושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושיה ילושי

רבתי יהונת משה נutex. ורבי בער בניו אריק יושב יושב.

שהיה להם שבע מצוות, אמר בער בניו אריק יושב יושב.

 preço.
(VIII. 1:11a)

(Eccl. 8)

(VIII. 1:11a)

92 (VIII. 1:11 a)

ובו ויהיה כי רבי אליעזר שחי ארצה, כימים של כלל פיסמה יתיסד רימה ירה, בכאן מקום乐园 מקסיק السودה; פיסמה יתיסד. וכנה לך אדם בורה, יוהה ממרות עמיםすることは, ומותיה יאמר לה Гор יתיר, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא דבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו עני, על אם הוא הדבר, יאמר עמו ע EFI. 8)

93 (XIV 4:14 d)

 RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רби יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת למפריעה פלונית. RBI יבשה כי רבי יוחנן הלת لم

93 (XIV 4:14 d)

(XVI 7:15 d)

(VIII. 1:11 a)

(a) v. l. מִנְיָה; text בְּםַעֲדוֹת b) Text בְּנֵכֶר

(VIII. 1:11 a)

( Eccl. 8)

(XVI 7:15 d)
PESAHIM

The Passover

94 (l. 7:29 c)

The Passover, because it is a sign of the freedom of Israel, because the Hebrews observed it at the time of the departure from Egypt. And when the Egyptians arose early in the morning, it was not found, for they had removed all the flesh of the animals that were in the city. And the Passover was observed with the blood of a Paschal lamb, which is the Paschal lamb of the Egyptians.

95 (IV 9:31 b)

The Passover is the sign of the freedom of Israel, because it was observed at the time of the departure from Egypt. And when the Egyptians arose early in the morning, it was not found, for they had removed all the flesh of the animals that were in the city. And the Passover was observed with the blood of a Paschal lamb, which is the Paschal lamb of the Egyptians.
The day of atonement.

96 (III 7 : 40 d)

רבי אנטין בר מוסר כליםルー ובי תבנית לא יפורים,ично איעמה
זנאה חפה יתיה כלא, שאל לחו כרות החותים טעמא פעמים שימש.
כליה א prova כי זנאה כתובין יבוקין ברמיה, שאול כלא כלא כלא: cuid destino זנאה יאפור כליםルー רבי פנית כי זנאה איעמה זנאה fuer.
לוי כלא עד לחו זנאה פולי. אוור לוח, אפרור לוח, יאפור לוח, אפרור לוח, יאפור לוח.
אכלי מצות שבאה ברריה לוי לא בכלי מוכלה מפור בר כלא.

96a (VI 4 : 43 d)

רבי חניא כלים למביקה לבר יתי רותיה משיש, אפר לחו
צהוות, אפר לחו שהה,קבוקות החותים לויה, טמר שלום כלים
לבזהת, אפר לחו כלא שבבה חותמה קמר לחו בר שירת.
לפי לכלו לה:

רבי חיון בר בria בחרת בחרת שמחה, אפרר לחו בחרת אמס צוחיה
אנא, אפרר לחו אופק צוחה, אפרר לחו אמס צוחיה אמס, אפרר
לחו אופק צוחה.

רבי אחא בר פסינ ומושפ איה אפר שוגיגה גוחיה, אפרן אמס אייה
לפי מחוק צוחה בריי: 
SHEKALIM.

The half shekel.

97 (VII. 3 : 50 c).

If you give me two shekels each of your hands, and I will count them to you, and you will give me half a shekel in your right hand, and the half shekel in your left hand, as each one will give and put it in the Holy of Holies, and the half shekel in the right hand of each one will be a special shekel.

The amount of the half shekel shall be twenty shekels of silver. (VIII. 1 : 44 d)
SUCCAH.

The feast of Tabernacles.

98, 98° (II. 5 : 53 a).

רב חתורה זאו ליצינו פי לבו המים, מי שם שיאו ויאסרה לו
까ול עלי מים קלח ויהי לו למסלקה הקדש הנין
ספרא ינפהו:
אנרכאנא מלאתה עשה רמכ חומתיה, שכר רימי יהודה בר ביא
אמר להם איתי יחיה ומסלקה.
רב מנה עשה השבכתיו ברבי יטקל ובר פל殛י אחא סחיה
ל scaleY שם, אמר להם איתי יחיה ומסלקה.
רב יטקל ובר מרחיק תחת השבכתיו חובר בר ושם素晴らしい
לanye אמר להם איתי יחיה ומסלקה ומסלקה;
רב ויתדך קלח בביתו ברבי איילא לא קאול עלי מים קלח
כלה, אימ משומ כל אתה עימותה חמש קלח שבר מי קמק
לא ויתני.

98b (V. 1 : 55a).

רב ולוי יהודה בר חנני יהודה בקיאיום מיסים פיליסי ק떻テストא
סקהל קימה דהי יחיה, שאול רב ולוי וברשUNIX כי אם היה משאר
תדה, בקימה אישא לא וורשה את השבכתיו עם יהודה ויזאדו
ה裡面 קוס לא גוסטה איש לציור, שאול רב וטקן ורסיתו
בם אמת מי מובטה ליונא. בקימה יטל דונלג ששלתל ליבו שנים.
108b (V. 4: 55b).

יהל נבק עזר חתיpellier ועשת ניוו נRegExp מנט ניוו נRegExp
והב נ钪 נRegExp הילברופ נRegExp צוור, נRegExp נ XCT נRegExp
השמטניריוו רוריה רטניר יבמורופ יקומן. בר חות חתיха
כומרו חות אמח די לא נא חאו חאו שאח זה פל שаш
לפנוי חות נRegExp חביב היא קילוסופ של ישראל י ora ממל.

Pronounced: רוש ה'שנה.

99 (III. 6 : 58 b).

כומ נתייה בור מאחר חות ק yazılı מצלול, טואל בר חנה נקס וליה
מאצל מה אוחרי, מ"ד旗帜 יתייה בור מאחר מה צ'לומתי נתיב
ליה ללה消灭ו קומן, בר חנה נRegExp נצ'לומתי, מ"ד旗帜 בר
כננה זמר להם חקיני בצח'יני יבמרופ נRegExp רברופו.
כומ נשמיון בור קלחש אקחרים ליה מ"ד旗帜 לעוני, אספניאיה
מ"ד חוקיני מראה לולא, אヵר מה נוש עבשך: אファー רבי לולא
כומ סלקות לכתא אรวบรวม ה he בור חוה, בור מוגני אコレיך ה he בור
מרחי, בור צלחת לינקור אรวบรวม לא חנקים בור.

99a (III. 1 : 58 d)

(Isa 47:4 אֲמָרִים)
במדבר וקכלה: ימיים בריבי ברכתי אישה וחקוק, אמר לֶךַי שמעתן.

99b (IV. 1:59 b).

בדי ענוה מקברה להבינה עלול ושם כליה ברפי לֶךַי קרן.

הלת אוסר להם מקים פְּלַשֶיתיו לו לאיצפו.

BEZAHI.

100 (I. 4:60 c).

יווהה עָמַר עָמַר על עָמַר, שלָם שלָם שלָם שלָם שלָם שלָם.

אִם לֶךַי שָאָל, או שָאָל או שָאָל אִם לֶךַי שָאָל שָאָל שָאָל שָאָל.

לָיָל, אוּמַר חַגִּלֵה, שלָם שלָם שלָם שלָם שלָם שלָם שלָם.

ונגו מה עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַר עָמַร
101a (IV. 4:62c).

ברחיה ברхи יחי כל אמח פשה נמנה. ועוד הנה אספתה נפרסת
ביןיה. אמה שלגלא לגליה. עופר הלח אוילין ברק. אספה לגליה
בלילה. עופר הלח אוילין בפשע. ידוע במעות אסא רוחות עפעעה.

102 (V. 2:63a).

בר=[[א]ה עמא ברי משמע ברה נוחו מקפה לאזרחי ול עוות
שופטה. עופר בר אויאר משמע קהלו. הפועל דרחות והתרחין
השפתה. משמע רבי קהל אמר כיorno הלח שמאו לאזרחי נ FontAwesome
מיתנה. איזא אויאר לככי אומר כיorno הלח שמאו לאזרחי נ FontAwesome
מיתנה. משמע רבי אויאר קהל ערכ. בפקוד פרימי בעהר. משער
איספי רותא פיקיליאו משל קהלך לברך מייאר. אחריך רבי מ
מושט יהא קהלך וברך מייאר מאייאר. אם לא boca אמא
לארзвучת💓א isa בנין תבשיט קהלך לברך מאייאר: רבי יוחנן.
TAANITH.

103 (1. 4: 64 b).

בר חומץ תחת אם למה.extern באיזון עד פי, והנה באיזון:

ודעתי באיזון ובו ים קדוש ברו יאיר ליה ובו,

וימים, אם כי ליה לא היה אומות צעירות, אם כי ליה לא, אם כי ליה

וכל שונים מפרשים: אם כי ליה תשעיה שלחרות ואזכורים שניים: אם כי

ליה כרי, את מצילים המשכוריים.

איתנים מלבנים של בפנים ומפרשים בחית: שילוח רבן

איתנים מלבנים, אוכרים ליה הם אמנים. אם כי ליה,

ומיה חומץ ברו, אם כי ליה הם אוכרים ימי לפנים אוכרים

נוחות ממענה נן אספני. ואוכרים ליה כי ליה, אם כי ליה

וחי אוכרים יבש, ואת אספני ומימון ים, ורשבה,

ומחים חומץ בויבא ליה וספגה, ואוכרים ליה כי ליה.

אם כי ליה, אם כי ליה, ובאי במאי,

אוכרים ליה כי ליה, ומאף מרtrer ומרtrer:

אוכרים ליה, אם כי ליה, ומאף ברי,

שלא תעשubbo בויבא, ומאף לכל ים, וממרחקו, ומפרס

a) 1. ו心理学.
תימרין, משל מגדים בלתי. מפסים וברכש דרימיווה, ומיחש בובונייה
כרימיווה. אمم של יהוד סוכי שבירה. אם מדיה של יהוד דומיה
.make.b
בכיה, אסוניויה של היה לא אם ארעה היל צפה והרוח. איימה
make.b
הרים והרגו צפיים רבים. הגה ומעבר המגנינים. וגותת ערפי פירש
make.b
ע無 ומכה לא מאימה. אסוניויה של היה לא ולפי מרי.

תימרין. אمم של היהכי את מצלרים המגדים:

104 (1. 4 : 64 b, c).

aiyyההה לפי המגידע בכפר אוני. י зло המינארה בות. שלוק
רבן הוא. היימר של היהجميع בימינו זה הירח.PTION מלבוה,
make.b
א/tinyosי הזה אשיכר לא ארבע. הזך מוכין לא יאשר לא ימון
מרוכח. מי עלל שובות עד מוכין הירח ויה גם שלほう
make.b
刹那snap לא יאמר לכל בני היה-driving graduated רbyn חכאי בה נושל מייתכן.
make.b
אלה אנא מצלר המגידע בות בפי היה הזה. לא י אומר לא מיהל שוש
שמיאי הזה. אתה ואני أنا אתה נועץ נועץ. אני בן המינאר
make.b
לאי ארמי של כתבי ידך ישיות נשית. אזים לא גני ארמי של
liable snap ikke الولايات המגדים. השלקון ודברותCOME נוכרים. בה
make.b
לות ימרело של כתבי ידך שלך איזופר רבעי יומא ימל. ארמי לי
make.b
ביוני תחילה ויוותת מיכה. יאמר של הלוחות אשים ערבו
make.b
עבור היום ידחי של_indicator שימאים יפרעם. ארמי של היה לילה בручיה ימוואר
make.b
าธิ
сел י钲י ולא אינCertificates. זמר של ידחי יסיע משקפלה כל
make.b
יהנה מסע וידחי מפי הלוחות. זמר של היה לילה בручיה למלוך
make.b
לא ארמי של כתבי ידך. יאמר של היה לפני אילים פלחי
make.b
כון והיה מבוים לכל חפציך. ארמי של היה לילה בручיה למלוך ה
make.b
יהנה מלוות מרכי מיכלה. יאמר של היה לפני עדיה يقول.
105 (II. 1:65 b).

[Text in Hebrew]

(Mic 7)

(III. 4:66 c).

[Text in Hebrew]
106 (iii. 4:66 c, d).

וכי בלשון עבד משני ולא איננה מדרגה. הנעיה והמה מפריעה. ולא זוהי חומית עם בכל מלאך.

כי בלשון מלאך שניה ולא שוחי בכות. הנעיה חומית ואיננה מדרגה. לא חומית בثقة ולא שם בה דמייה. ולא תalmö בה דמייה ויהיה קושרה עלה קומיו בה מאריך והיפך קשתם שושתה. ויאת שיש

כל הם שול שול בלשון שמים:

כי בלשון עבד בלשון שניה ולא ביתה מימי ולא שול עלה קומיו מה דמייה. בלשון שניה ויהיו ידוהו נבנה שופטי מפריע נפשו אגלותיה שיעי נמו.

מהיו התחתית נוהו כל טעמם אכריים איצים חומם פוריים השפעו.

106a (iii. 8:66 d)

ולו בן סוסי וביתו לכלים, יéal הפר להור יעלה לאמם.

בצק כפר רוח בלשון, אין ממלית ממלית. בן ביהום מפר

אילוחה יעלה לה. כך לא 집לי לה. ועלו רוח החום שלך,

אשכתיה בלשון, млכתייה שבך עון, דודי ואשלום לה, מלכיה

מל楽しみיה שבך ועשה לה בלשון לה. לולע שאה שפוע

לעוזו לא נשד מה חומש במקו.
106b (III. 10 : ibid).

אפר רביעי: ינין יקריה, הדרין חיות מופשעתא הריחר בחיקו, מופשעתא
הזוה שמך בר הייבי היה ממקראא, ישב מקראא לבי בקילו עה היה
תנוו plast ומקראא. שאלא לח להפרתאה צי וייחר בוד זבח בו מקדשא והירתני העם
שקביע ברכתו שועניי שמעי שם בו הרכה בו מקדשא והירתני העם
תנינוה. למשל שועניי שמעי א المقبل עם שנותיה פייק ליה צי
משוקתתочекה עלאתה חהל, ויומי רדומה פרימי שבירה וייחר, ויומי
ברוחת וייחרי שבירה הדה, שאלא לח להפרתאה אפור ליה צי
כשקלה, אפורין לש אוקי את באו שկלה עכלתה. אפור ליה צי
אפורין לש אוקי את, א遴ר ליה חירללה, א遴ר ליה צי
כרחנה עלקלא לעשה חיות מעבירה, שאלא זבוקתא זוקא על פרמיה
(Psa 126:1)

107 (III. 13 : 67a).

ברז חודן צי ישיך ניזי הנה חיות מופשעתא חיות אפור לפשיה
.setStatus, פא הזה מפורת צי
בר ארזא נר א хочу דר הנה חיות מופשעתא, חיות שעלה
מסאנה, בר הנה שעלה מרום הנה עכלאה פוקה. מסאנה והן
מסקמקה דוד הנה פיסב שד הנה מלקינניי
יבנים וחברת עפוק צי וייחר ציブラש.

107a (IV. 8 : 68 d).

ברז בקירה חחניה ברמה@mail: Fmlהה שלקא עסיקתיי צי ספרה
ביוסקלח לא לפראניי.
108 (IV. 8: 68 d).

שלש פעמים ינדה הזה ארכいると מקוה על בגדי. הנה הוא
אצלנו המגורשי יווש על המשק וישלח ארכいると בכל ים ועומד
כמו עולמהיطن את חsoever ימים. לא תשמך ברום הים. כי
אריכות ימים לילה, אמר לוód חודה לא תסולם לברjamin חמי
שה ינשב מדשא לא ממרחק. אזל לוÁ ויבואו פרות
עושה ושלושה רמי צלותר הפוך כל מהץ. עזרו נפשו לهائي
ולא בנו观音ה, יתשגו בני דוניה ואיתוותה ובנה כל כולם.
אשתו לוÁ חוסון כל שבע נשמשו בני האדם, אמר לוÁ הנרי
(Label) וליהו אווש כל ימי כל יום. אמר לוÁ אני אוכל כל מחלה כלنو
לוי, ואני לא אצא אוכל כל יהודא כל ימי כלנו. ואל אם
כבודmó חוסון יומד איה לוÁ יכול כל ימי כלנו. אמר
לוי לא כלנו. הנה אמר לוÁ, אם לא כלנו, לא כלנו. כך בו
(Ass in Zech. XI 17)
MEGILLAH.

The Scroll of Esther.


(Num. 8, Exod. 12)

110 (III. 3:74 a).

(Jer 6)

(III. 4:74 a).

 elsewhere Zachariah:
The three Festivals.

111 (I. 7: 76 c).

בְּרֵי יוֹחֵד נַעֲשָׂה שְׁלָלָה לְבֵית הַיָּהָּא לְבֵית אָבִּיךָ אָבִּיךָ אָבִּיךָ אָבִּיךָ אָבִּיךָ

פַּּרְשֵׁיָּהֶם וַעֲשָׂרוֹתָם וְהַכֹּהֵנִים מְלַמְּדָנהּ מְלַמְּדָנהּ מְלַמְּדָנהּ מְלַמְּדָנהּ מְלַמְּדָנהּ

לְהַמְּשָׂרָה אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ

אֵלֶּה אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ אוֹלֵּאֶה שָׁפֵר לוֹ

בְּרֵי יוֹחֵד נַעֲשָׂה שְׁלָלָה לְבֵית הַיָּהָּא לְבֵית אָבִּיךָ אָבִּיךָ אָבִּיךָ אָבִּיךָ אָבִּיךָ

(Psalm 127: 1)
111a (II. 1: 77b).

בגא שאר, אלניש ג"ס עבכיה שמכה והרב רבי חכיה: אברים כל
המלים דעה ויהי ליה נפשב בואריתא בע הפילי ליה. אבר
יאלה דונה עילא לכן עילא יהוה תקיה לקי עילא כומי שפרא והיה
אמר כן אילימ יבגמ עביד זכמה, אברותיה להן ענין. אברוטיה
ברם בע אברוטיה ברם ציון, אברוטיה ברם ציון, בכל רוח
שכלו ג"ס עבכיה לכל אילימ הל. עילא הבכיה אמור לאتحرك
אות פרפ לאמ את המשר והנה. שיחבך ממעשיה יד עם שלווה
האש, אש במעשיה רבי ממאר הכה זיו הר רכיב ביבת מאריהם.

השכירה, עיבאלישו רכיב על ספHTTPHeader כימי שמקהת איהו,
אפורהו הליה להא רבך, פסף ליה מה רכיבי נוכס לביה. אבר
ללא מה מזקה דיריך ויורו אבר הליה הוות הרכה את ספרית
אלא תוספת, אבר את הליה פתעת בו, אבר את הליה הוות אלא
כל אשר לאיזו לימשה, שכנפל לאא אול כם. אבר בי ודכדר
לא דימשכימ, ידבעה רבך לאわれ רכיבנו, אלאו ויורו מבק
אות אבריהו אולו יראשיה. בוכות חמוצה ומעשים$bשיה
בידי מראשיות.

אבריהו אולו גנובל יחלש היה, חיהם שכות לוסחלני קריה לכל
בגרות והחלשו והשיאו ביבת אחורה, הלובים אילשבו בלביבי
בזכות אחורה. ק"ס דבלוסחל ליוחמ חיותי פרדת. אבר בי
לאור לברLiverpool יחושי על אולו גנובלי וכימי ביוים ביוים
legate ותכופו ביברי חזרה, ק"ס חזרה לבלטניום כיון המבזים
לבלטניאים מבירה אולו כמי השכימו והשם אוות.

112 (II. 2: 77d, 78a).

bihoreh כנ"ס מייא ישמעון כנ"ס ישמע יאו מי יהי, איא מיי מחי
לחלקה, ק"ס רמא י kurulu כנ"ס מייא ישמע עבגרי רלContentLoadedיה.
מותו להם: יתגרה בן סמאא נחום Во רוחשלא זועים נ frying ששת בישא
ירוחשלא. עברו ולאו להם לאלאמררואיה והיו בם ירוחשלא מוקים
מייתסלשת_demand להלאמררואיה תקומה. עז כותי ארוס ישב
אלאם זני השבך חנוכה,last פה 미ית נ אזלאהם. זואר
דברה קרירת הדירי חת הום חפירה. זאר לה ח ב מלוחיו
כמי שיעבודו ההנה. שברם, זואר לה ה חפירה בוה. תרזה
השירות, תמרא ראפסלו פה. חח אפרת יאניא הmoire לא
אבריא אלה יהביך. זכס שלז אול וואל:
םן! אפרת שמען כל שפוח ישיא שגבלי יראשמל טביסול להו
מרות בתרים חון יאסקלוף יאלן המתיר לאיתיתו הלחינה
באוכרים חזיר. דם מות המיתול אלא איתיתול הלחינה. מות
בורה ישבך ממוכ וצלול כל מרים מסייעות להחייה בורה.OWER
היה מוסק מחפר שאר הייר לא חותבי בין כוות. זי שבר
זארה שגבך דומם. זואר לה לא שבר חותבי לא ובי. אלא עסמ
אחת הדרים השלך של רחא השלימה של. זואר מנידש
בורה ישבך מוסק. זואר לה לא שבר יחבי לא ובי. אלא מד
זואר שבך איספוס להלאמרואיה לא אסוס אכלנית. זואר ילאנלה
משפינות velা יפלא. זואר הדרים שבך שבר, המס
מוציא הוד שעולה והמק הקמס הוכס להלאمرا לא אסוס הלאנלה
בננ� אלה מחסף אסוס. בוחר זים חובה חויו חסף לאתריא
_teacher מף דל ובעז בפוריסת ופס🏡 ירי. זואר לבריה
זועים מיסוכ לושה שעז לעה חכ מיסוכ מיא אלה מיא:
זואר להמיס הברה על קולוס. זואר להזער פר ויסっ אסי היליא
בחיות. זואר לה קולות לא ב. זואר לה חות ליאית ויפרטוש.
ואית הקפירה דרשה עיוותה ויה ומכה לה מתיים. אפר גן מיק
יאסר לו. או מיק, ואתה שם בין עיוותים. אם כן, בנזק
ככ מותר לה עיוותים לולה נאיאור. אם כן, עיוותים. אפר
לולא יאיאור. אם כן, עיוותים לולה נאיאור. אם כן, עיוותים.
MO'ED QATON.
The minor Feast.

113 (II. 2: 81 a, b).

(II. 3: 81 b).

(III. 1: 81 d).

(III. 1: 82 a).
(III. 4: 82 a).

(III. 5: 82 b, c).

(III. 5: 82 d).
Levirate marriages

115 (II. 6: 4a)

JEBAMOTH

Levirate marriages
(Ezra 10:3)
(Deut. 7:9)

115a (IV. 12:6b)

116 (XII. 7:13a)
SOTAH
Suspected adultery.

117 (I. 4:16d; III. 4:19a)

If a wife doubts the husband, lest he has been unfaithful, and a divorce (get) is taken from her, and it is returned to her, you shall bring the husband and the wife and four witnesses of the city. If the husband returns it to the wife, he may divorce her, implying that he has been unfaithful.

KETHUBOTH.
Marriage settlements.

118 (XI. 3:34b)

If you take the wife of another wife, and she is unfaithful, she shall be burned.
Vows.

119 (II. 5:37c; IX. 1:41c; IX. 3:41c; XI. 1:42c).

He said to them, 'I have said before, and I say now, I did not know!'

And he called them together, and said to them: 'You have made vows in my name, and I had knowledge of it!'

And he said to them: 'I have told you, and you have heard me!' Now they will say to me: 'You did not know!'
DIVORCES.

120 (I. 6: 43 d; VII, 6: 49a).

KIDDUSHIM.

Betrothals.

121 (I. 1: 58 d).
122 (III. 4: 64a; III. 5: 64a).

וה לשל רמה בלחרים Majesty הדגיה המקדמים. שהל
והorns נבי השלחת. אמרים לו יהי להם שיחר ולחל קרמותש. אל התש
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Damages and Injuries.

124 VI 7 : 5 c).

In the event of the death of the deceased or the injury to the injured, the heirs shall be paid:

A. If the deceased was a worker, and his wages were due, to the extent of the wages due to him, even if the deceased was not a worker at the time of his injury.

B. If the deceased was not a worker, but his wages were due, to the extent of the wages due to him, even if the deceased was not a worker at the time of his injury.
BABA METZIA.

Commercial Laws.

125 (II. 13 : 8 d).

126 (IV. 1 : 9 c; IV. 2 : 9 c).

rebbe רב העתروح אتصف לדינה, אחיה שלמה לאברה
אמר להם杉ק מדינה דינויה מיסקין ותקדום, נברע רב העתروح
ולפיים. אמר רבי יוחנן אמן ابوו ישניאה בטא קומי רב עימה
ללא ודינה ברוגרין אמר להם מהות. אמר רבי יעקב בר אחא אמן
רבוי יוחנן ורישלת הרוחים מים מנחיו לולא ודינה ברוגרין.
רבי יהודה רב חכם מלתא נשביר והיה נברא כמי ששינה ממנה
רויה המחלות עתיר לאפרך כמי שאיני עובד עוד.
103

127 (V. 8:10 c)

BABA BATHRA.

Laws concerning property.

128 (II. 3:13 b).

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129 (ibid.)

129a (IX. 7: 17a).

SANHEDRIN.

130 (I. 1: 18a).
(I. 1:18 b).

105

There is no wisdom, knowledge, or understanding in her.

(Hebrew phrase)

(I. 1:18 b).

He who loves wisdom loves her who is knowledge, and understanding.

131 (III. 2:21 a).

And he who loves wisdom, loves her who is knowledge, and understanding.

He who loves her who is knowledge, and understanding, loves her who is wisdom.

(III. 9:21 c).

And he who loves her who is knowledge, and understanding, loves her who is wisdom.

(Prov. 31:10)

He who loves her who is knowledge, and understanding, loves her who is wisdom.

(Prov. 31:10)
כונה דן ושכון ידיעת חכם ורב אישושר מקהל רבי מתוך דלה תואים ווא לו לברך אישה. ווא דה שלוש ט캡ן. חכבי רבי
לזון להחליט מספרן ששות בך אברהם ישראל ואן מוזיאן אתן.
וחקה לארץ:

132 (VI. 5:23 б).

ששעתן בן שש התויה המהות. אנתה מעת ליגנין אפר
הנה עשתת ונשזות על בתיה ויגפהעה. אמחיית עוליה ונכר רינו
לזרוח. וני נפש להמתשקל אתה כי יקר שליך ישיםין אונך. בעה
אכיי מחותניה. אמר לו אמא ומקשתת להא משותהעל
וירך נשעך אתוי אמספקה:

(VII. 19:25 д).

דלמה. חבר לזרוח ורב יחותש בו עקובה עלקם להמתיה בחוזין
ידמות טפרנייה. חמהות וחכמיים. אמרי מה בכר תחמשתם
כיפה. אמר רב לזרוח ולוה יחותשוח. יחותש בן חונה העני
מה ראת בער. זה נפיך וחכי מעני אריך רבי יחותש מה בכר.
ותוש ח니다 חירה. וודה כנין דעלולה והו יזיב לחון.
מדתוק. וכר נפש חודה יזיב לחון בתייקה. אמרי ולא שירך
מהerokee. ארכם לחון שרשן שרש. אהלון ואלון. מנ
דעקרון אברך רב יחותש להמה מהحيح אם כי היה חמה. אמא
נומתת Lakes. מנ דבחתת למש אבר החוה מהحيح הכ ארמא
יארחנות כי. אמר לו ולא כי עבר נשעם רב ענייה. אמר לו את.
להלח אשתות בין לאחרי ומשתך בכר ענייה. אמר לו את.
אמרון לחולן ענייה. חול נหนית. רוח רב יחותשעל שריה.
יהמה בולעה.
107

133 (ibid).

ולא יראו עזר ותיב ויהושע וҠינכמ ה锃ילא סלעך לוהית. עתון
ולא יראו עזר ותיב ויהושע וҠינכמ ה锃ילא סלעך לוהית. עתון
ואריאו ריראת עבדיו. והמicions היה והקמעה והקמעה. אמו
miştiו שהכל היה כי התשיאו דוהי יתל כומיית לא לא יהו
מעילולו להם בחם קומך לא חות מיתית להם קומייתו. חושך רלבם
דואים אכלי تحית חות. dönemin להם ומעיל ולה קומך. אחר לא
והו על מישון בלז נפיפ אנ חוה קומונה שלם על ריהמיה
לזכמה ישראל. אמרים להם על אומר להם פק חכה לביתון
דואים חאה. נехал לובנים. אמרים להם מה עשים. אמרי לא זולק
על כי אלה מכונך. אמרי רבי ליעור לברֶו וכומתה. וחושך
הכתיי חמיathed את עבד. אמרי לא איאות ולא רגך. ואיתון
לד ותנו כתין. אתיימיו לה רוח לע נבכי מבך. אתיימיו
ערכין לה. אתיימיו כלך ואתיימיו מותחת הכ. פר ראם היה
יאIran בקלויאת רשעתה. אמר לה שריי מית עבדון. אמרה
ולד לא נא שרותה. שמח לה דלא ב א GridView לזר. אמרה
ולד לא יכלה דואים מכילן ב做大. אחר רבי ויהושע על שרה
דימת ומלכות. עלו עלי דבר ממוכמה לברד יוהוד ב מיתרה
אמרה אילא לא עלו שהוא אלא לחרם התשיך להו דני

134 (ibid).

אמר רבי ויהושע בן חניה יכלה אנכי מביע קרית ואבטיותי עבידי
ולא אילן מביך: אמר רבי נחא ממלך ויהנה בהדיא איספיא
וציירתי ויהית הזר מיי נסין זعقود שוקốn לזר לחרם והווה נוחית.
ABODA ZARA.

Idol-worship.

135 (I. 1:39a, b).

With all your heart seek out the Lord, who is good and is right.

if you repent with all your heart, you will be healed and saved.

and if you turn to the Lord, you will be forgiven your sins.

(X. 6:29c).

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(X. 6:29c).

137 (II. 2: 41 a; II. 4: 41 c).

138 (III. 1: 42 c).
洛克亚的神学观点：他否定或去掉了自然中的善，认为所有的善都来自我们自己的创造，而不是神的创造。他通过自然法则来解释善的存在，而不是通过神的启示。他强调道德的自由意志，认为道德的选择是由个人的自由意志所决定的，而不是由神的意志所决定的。他通过这种自由意志的解释来反对神的意愿主义，认为神的意愿并不是道德行为的唯一标准。他通过这些神学观点来反对神的意愿主义，认为神的意愿并不是道德行为的唯一标准。
ברי שמעון בן Leben אלדאר קורי הארץ וصديقיו אלדאר קורי הארץ והמשנה אלדאר קורי הארץ וصديقיו.

ל贲יה, אמר Leben אייתי אלדאר קורי הארץ והמשנה אלדאר קורי הארץ וصديقיו אלדאר קורי הארץ והמשנה.

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ברי ישמעאל בן ידית אלדאר ניפליה, אמר Leben אייתי אלדאר קורי הארץ והמשנה אלדאר קורי הארץ וصديقיו אלדאר קורי הארץ והמשנה.

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TRANSLATION
BERACHOT.

PRAYERS AND BENEDICTIONS.

1 (I. 2d)

R. Z'ERA HIDES AMONG THE BASKETS.

R. Samuel bar Nachmani when he came down (from Judah to the South country) for the Intercalation (of the second Adar) was received by R. Jacob, the grist-dealer. R. Z'era hid himself among the baskets so as to hear how he (Samuel) recited the Shema. He recited it and repeated it and recited it till he sank down thereby into his sleep.

2 (I. 2d)

R. Z'ERA ARRESTED BY A PRESS-GANG.

R. Z'era said: “I connected the (Prayer for) Redemption directly with the (‘Amidah) Prayer; and yet (though this has been asserted above to render one immune from accidents) I was arrested by a press-gang (dyyageila) to carry in procession myrtle to the Palace”. The Rabbis retorted: “That is an honour; there are some men who give money to see (know) a palace”.

3 (I. 3b)

R. SIMEON DESIRES FOR MEN TWO MOUTHS.

R. Simeon ben Jochai said: “If I had been standing on mount Sinai at the time when the Law was given to Israel, I would have entreated before the Merciful One, that there should be created for man two mouths: one which toils in the Law, and one which serves for all his needs”. One replied, “If when
there is one, the world cannot (now) stand, because of its maligners (delatores), if there were two (mouths) instead of one, how then? and how then?"

4 (I. 3 d)

HANAN RECEIVES A KISS FROM R. SAMUEL.

Hanan bar Ba said to the Fellows: "I will tell you a good thing which I saw Rab doing. I once told it before Samuel and he rose and kissed me on my mouth".

5 (II. 4 a)

THE YOKE OF THE KINGDOM.

Rab asked R. Hiyya Rabba: "Why do I not see Rabbi take upon him the kingdom of Heaven?" He said to him: "When thou seest him put his hand over his face, he is taking upon him the yoke of the kingdom of Heaven".

6 (II. 4 b)

COURTESIES TO RABBIS.

R. Johanan was leaning on R. Jacob bar Idi, and R. Eleazar saw him and hid himself from before him. He (Johanan) said: "Lo, there are two things which this Babylonian is doing against me. First, he did not salute me, and secondly, he did not quote my decision from my name". Jacob said to him: "Thus they are wont to do among themselves. The less does not salute the greater". They support this (from Job 29:8): "The young men saw me and hid themselves". While they were walking, Jacob showed him a school-house and said to him: "Here R. Meir used to sit commenting, and he would mention the decision of R. Ishmael, quoting his name, but he did not quote the name of R. Akiba when mentioning his decision". And Johanan said to him: "All the world knows that R. Meir was the disciple of R. Akiba"; and Jacob said: "So all the world knows that R. Eleazar is the disciple of R. Johanan".

"What about passing in front of a procession carrying an image?"
(Asked Rabbi Jacob of Rabbi Johanan.) He said to him: "What
honour do you show it, but to pass in front of it, ignoring it?" He said: "R. Eleazar has done well in that he did not pass in front of you". He said: "O! R. Jacob bar Idd, you know how to make peace." But R. Johanan requested that his decisions should be given under his name.

7 (II. 4c)

PHYLACTERIES DEMAND SINCERITY.

R. Janai said: "Phylacteries need a pure body. Why do they not continue with them (wear them constantly)? Because of hypocrites". An instance occurred in the case of a man who left a deposit with a comrade, and the comrade denied it. He said to him: "Not in thee did I trust: it was in those things on thy head that I trusted".

8. (II. 4c)

WHEN PHYLACTERIES SHOULD BE WORN.

R. Johanan ben Zakkai’s phylacteries were not removed either in summer or in winter; and so was R. Eliezer his disciple wont to do after him. R. Johanan, when in winter his head was tied up (with a turban), used to wear both; but in summer when his head was not tied up, he wore only that on his arm.

9 (II. 5a)

THE MESSIAH: WHOSE SON IS HE?

Our Rabbis say: "The King Messiah, if he is indeed living, his name is David, and if he is dead, his name is David". R. Tanchuma said: "I tell you the reason: (It is in the words) ‘He showeth mercy to his Anointed, to David’" (Ps 18:51).

R. Joshua ben Levi said: "Zemach is his name". R. Judan, son of R. Aybu said: "Menahem is his name". R. Hanina son of R. Abahu said: "There is no contradiction. The numerical value of one is like the numerical value of the other. [The letters of each word amount to 138.] He is Zemach and he is Menahem". And this supports it: R. Judan son of R. Aybu tells the following
story. There was a certain Jew, who was engaged, plowing. His heifer lowed. An Arab passed before him and heard its voice. He said to him: “O son of a Jew! O son of a Jew! loosen thy ox, loosen thy plough, for the house of the sanctuary is destroyed”. It lowed a second time and the Arab said to him: “O son of a Jew! O son of a Jew! bind thy oxen, bind thy plough, for behold the King Messiah is born.” And he said to him: “What is his name?” “Menahem” was the reply. “And what is his father’s name?” “Hezekiah” said he. And he said: “Whence is he?” “From the King’s fortress, Bethlehem Judah”.

The peasant went and sold his oxen and his plough and became a seller of felt clothes for babes, and he went from city to city until he came to that city. And all the women bought (his goods), but the mother of Menahem did not buy. He heard the voice of the women saying: “O mother of Menahem! O mother of Menahem! come and buy for thy son.” And she said: “I wish rather that the enemies of Israel would choke him, for on the day he was born the house of the “sanctuary was doomed to be destroyed”. He said to her: “We trust that (the Temple which) for his sake is to be destroyed, is for his sake to be rebuilt.” She said to him: “I have no money”. He said to her: “What does that matter? Come and buy for him. If you don't have it by you to day, after a while I will come and receive it”. After a while he came to that city, and he asked her: “How does your baby do?” She said to him: “From the hour when thou sawest me there came winds and storms and snatched him away from my hands”.

10 (II. 5 b)

WHICH RABBIS?

R. Ḥama, father of R. Oshaiah had a matter to deal with. He asked the Rabbis and they forbad it. R. Jose inquired: “Which Rabbis? The Rabbis here or the southern Rabbis? If you say, ‘The Rabbis here’, it is all right. If you say: ‘The southern Rabbis’, he had the greater Rabbis here before him and he consulted the less. If you say: ‘The southern Rabbis’, then some forbid and others permit”.
MOURNING ON THE SABBATH.

R. Hoshiaiah, the elder, went to a place and saw mourners on the Sabbath. He saluted them. He said to them: "I do not know the custom of your place, but (I say) ‘Peace be upon you’, according to the custom of our place".

R. Jose, son of R. Halafta, was eulogizing R. Meir, before the men of Sepphoris, as a great man, a holy man, a modest man. One time he saw mourners on the Sabbath, and he saluted them. They said to him: "This is he, whose eulogy you recite". He said to them: "What was his characteristic?" They replied: "He saw mourners on the Sabbath and he saluted them". He said to them: "Are you desiring to know what was his reason? He came to inform you that there should be no mourning on the Sabbath".

KAHANA IN PALESTINE.

Kahana was very powerful (in mysteries) when he came up here (to Palestine). A scamp saw him and said to him: "What voice is in the heavens?" He said to him: "It is decreed that the judgment of this man is sealed". And so it was to him. So it befell him.

Another man saw him and said: "What voice is in the heavens?" He said: "It is decreed that the judgment of this man is sealed": and so it was to him. And Kahana said: "Did I come up here innocent and now I am led into sin? Did I come up to slay the sons of the land of Israel? I will go away, I will go down to the place whence I came up". He visited R. Johanan and said: "There is a man whom his mother despises but the wife of his father honours him, whither will he go?" The answer was: "He will go to where they honour him". Kahana went down to the place whence he came up. They came to R. Johanan saying: "Kahana has gone to Babylon". He said: "Can it be that he has gone away without receiving permission?" They say to him: "The word which he spake to thee, that was his receipt of permission".
When R. Z'era came up hither he went and had blood drawn. He went wishing to buy a pound of meat from a butcher. He asked: “How much is this the pound?” and the reply was: “Fifty minae and one blow”. He said to him: “Take sixty”, and he consented not. (He said) “Take seventy”, and he refused. “Take eighty”. “Take ninety”. At last he came to a hundred but he would not consent. He then said: “Do according to thy custom”. In the evening he went down to the Synagogue, and said: “Rabbis, what an evil custom you have here, that a man cannot eat a pound of meat but they give him a blow”. They say to him: “What is this?” He said: “A certain butcher”. They sent desiring to bring him (before them), but they found his coffin coming out. They say to him: “All so!” He replied: “May it come upon me, because I was angry with him when I thought such was a custom”.

When R. Jassa came here, he went and got shaved, desiring to bathe in the public baths of Tiberias. A scoffer met him and gave him a blow on the neck. He said to him: “Until now the neck of this man was loose”. Now there was an Archon standing near judging a brigand (ληστής), and the scoffer came and stood laughing just opposite him. The Archon asked the brigand: “Who was with thee?” He raised his eyes and saw him laughing and said (to the judge): “That man who is laughing was with me”. He was taken and judged and confessed to a murder. When these two (culprits) were going out wearing two chains which had been made, R. Jassa had bathed and he said to the scoffer: “That neck which was loose is now squeezed”. He said to him: “Evil is the destiny of that man”; but is it not written: “Be not scoffers lest your bands be made strong”? (Isa 28:22).

GRACE AT MEALS.

R. Jassa and R. Samuel bar R. Isaac were sitting eating in one of those upper assembly rooms, when there came the hour of
prayer and R. Samuel arose to pray. R. Maysha said to him: “Not thus did Rabbi teach us, but if they have begun (the meal) they are not to break off”.

16 (III. 6 a)

WINE AT FUNERALS.

When R. Jassa died, R. Hiyya bar Wa (= Abba) entertained his mourners and gave them meat to eat and wine to drink. When R. Hiyya bar Abba died, R. Samuel bar Rab Isaac entertained his mourners and gave them meat to eat and wine to drink. When R. Samuel bar Rab Isaac died, R. Z’era entertained his mourners and gave them lentils to eat saying: “Thus is the custom”. When R. Z’era was dying he gave word saying: “Ye shall not receive mourners for me to day and to-morrow merrymakers”. When R. Isaac, son of Rabbi, was a notary, an injury befel him and there came to visit him R. Mana and R. Judan, and there was good wine and they drank copiously and were gay. On the morrow they came desiring to come in to visit him. He said to them: “Rabbis is it thus that a man treats his companion? We lacked nothing yesterday except to stand up and dance”.

17 (III. 6 a)

SCRUPLES AS TO CLEAN ROADS.

R. Ami, R. Hezekiah, R. Kahen, and R. Jacob bar Aḥa were walking in the streets of Sepphoris, when they came to an archway and R. Kahen separated from them. They came to a clean place and he returned to their side. He said to them: “In what were you occupied?” R. Hezekiah said to R. Jacob bar Aḥa: “Do not tell him anything”. Whether this was because he was displeased, because he withdrew and thus profaned the study of the Law, or because he eluded them, they do not know.

18 (III. 6 a)

SYNAGOGUE IN CAESAREA.

R. Abahu was sitting expounding in the “turbulent” Synagogue in Caesarea and there was there a dead body. There came the
time for lifting up hands and they did not ask him (if they ought to retire). There came the time for repast, and then they asked him. He said to them: "At the lifting up of hands ye did not ask me, while at the repast ye asked me". As soon as they heard this, every single one left and fled.

R. Jannai said: "A priest may defile himself to see the king. When Diocletian the king came up here, they saw R. Hiyya bar Abba striding over the tombstones of Tyre in order to see him".

19 (III 6 c)

BATHERS AT EARLY DAWN.

R. Hanina was passing near the gates of the baths at early dawn, and he said: "What are the early bathers doing here? Let them go and study". On that morning he said: "He who has work to do, let him go and do it".

20 (III. 6 c)

LEGALISM RELAXED AT SEA.

R. José ben José was coming in a ship. He saw one binding himself with a rope so as to go down to bathe. He said to him: "Do not risk thy life". He said: "I desire to eat (and need to cleanse myself first)". He gave him leave to eat (without cleansing). The same man also desired to drink and he gave him leave to drink. When they arrived at the harbour the Rabbi said to him: "Yonder I gave thee permission only because of the risk to thy life, but here it is forbidden to a man to taste anything until the hour when he shall wash".

21 (III. 6 d)

SCRUPLE WHERE MEN MAY TALK TORAH.

R. Laya and his companions were sitting before an inn in the evening. They say: "Is it lawful to speak here the words of the Law?" He said to them: "It would be proper if it were day time and we could see what is before us; but now it is forbidden".
22 (IV. 7a)

R. ABBA PRAYED ALOUD.

R. Abba bar Zabda prayed aloud. R. Jonah when he prayed in the Synagogue used to pray in a whisper, but when he prayed in the home he prayed aloud, that the household might learn his prayer from him. R. Mana affirms that the household of Abba did learn the prayer from him.

23 (IV. 7b)

AFTERNOON PRAYER.

R. Joshua ben Levi enjoined on his disciples: “If you are at dinner, and the day reaches the sixth hour before you go up to dinner, offer the prayer of the Minchah before you go up”.

The brother of the mother of R. Ada was embroidering the prayer-cloke of Rab, during the great Fast (9th of Ab). He said to him: “When thou shalt see the sun at the top of the palm trees, thou shalt give me my prayer-cloke, that I may offer the prayer of the Minchah”. At the house of Rab, when the sun is seen at the top of the palm trees, there it is mid-day.

24 (IV. 7c)

EVENING PRAYER.

Rabbi commanded Abdon, his Reader, to proclaim before the congregation: “He who prays must offer the evening prayer while the day continues”.

25 (IV. 7d)

FRUGALITY OF RABBIS.

R. Gamaliel went to visit R. Joshua and found him sitting making needles. He said to him: “By these dost thou live?” He replied: “Hast thou never cared to know until now?”
R. Jannai, when he was going out to lodgings, made his will in his own house; and R. Mana, when he was going to bathe in a bath which was heated, also made his will in his own house.

26 (IV. 8 c)

THE MUSAPH PRAYER.

R. Samuel said: "Never in my life have I offered the prayer of Musaph [the supplementary prayer] except once: on the death of the son of the Prince of the Captivity. The congregation did not pray, but I prayed”.

27 (IV. 8 c)

REPETITION OF PRAYER.

R. Z'era and R. Naḥman bar Jacob were sitting together. After they had prayed, prayer began again (from the arrival of ten persons). R. Naḥman bar Jacob stood up again to pray. R. Z’era said to him: “Have we not prayed already?” He replied: “I pray, and pray again and again”.

28 (V. 9 a)

GENTILE VENERATION FOR RABBIS.

R. Johanan was sitting reading in front of the Synagogue of the Babylonians in Sepphoris. An Archon passed by and the Rabbi did not rise before him. They came seeking to smite him, but the Archon said to them: “Let him alone. He is engaged with the laws of his Creator”.

R. Hanina and R. Joshua ben Levi went before the Proconsul of Caesarea. He saw them and rose up before them. His attendants said: “Art thou standing up from before these Jews?” He said to them: “I saw the faces of angels”.

R. Jonah and R. José went in before Ursicinus in Antioch. He saw them and rose up before them. They too said: “Art thou rising up before these Jews?”. He said to them: “I saw the faces of these men in battle and I conquered”.

R. Abin went before the Court. On going out he turned his back. They came seeking to kill him. They saw two flames of fire coming out from his neck and they left him.
R. Janai and R. Jonathan were walking in the streets. One saw them and saluted them. He said to them: "Your peace, Rabbis". They said (to one another): "Even if there is the look of com­radeship, is it not upon us for evil?"

R. Simeon ben Lakish was occupied in the Law very much, and once he (unwittingly) went beyond the limits of the sabbath (day's journey). And he did not know to vindicate himself by the passage where it is said: "Thou shalt be ravished by her love continually". (Prov. 5:10).

R. Judan was occupied in the Law very much. His prayer­cloke was slipping from off him and a serpent was watching it. His disciples said to him: "Rabbi, see thy cloke is slipping off". He said to them: "And is not that evil thing guarding it?"

R. Huna was sitting in a synagogue. The Ḥazzan entered and importuned a certain one to go on the platform, but he did not accept it. At last this man came to R. Eleazar and said to him: "Let not my lord be angry. It was because I was not awake that I did not go in." He replied: "I was not angry at thee, but at the man who importuned thee".

A Persian came to Rab and said: "When I eat my morsel and do not know how to ask a blessing over it and I say: 'Blessed be the Creator of this morsel', have I discharged my obligation?" He said to him: "Yes".

R. Judah, in the name of Abba son of Bar Huna, said this: "Bar Kappara and two of his disciples put up with the landlord of the inn in Berakta. He brought before them fowls, fruits
and leeks. They say: "Shall we ask a blessing over the leeks? That would include plums but not include the fowls. Shall we ask a blessing over the plums? That would not include either chicken or leeks". One jumped up and asked a blessing over the chicken. [In the formula of 'Grace before meat' three items are mentioned: “fruit of the ground” — leeks; “fruit of the tree” — plums; and “every other thing” — chickens. To ask a blessing on the chickens, which come in the category of “every other thing”, includes also the plums and the leeks.]

32 (VII. 11 b)

R. SIMEON AND THE 300 NAZIRITES.

Three hundred Nazirites came in the days of Simeon ben Shetach. For 150 he found means of absolution (cancelling the vow) and for 150 he did not find absolution. He approached King Jannai and said to him: "There are here 300 Nazirites desiring to offer 900 gifts. If thou wilt give half from what thou possessest, I will give half from what is mine. He sent him 450. An evil tongue went and said that Simeon did not give anything from what he possessed. King Jannai heard and was angry. Simeon ben Shetach heard and fled. After some days there came up great men from the court of Persia unto Jannai the King. When they were sitting eating they say to him: "We remember that there was here a wise old man who said before us words of wisdom". He narrated to them the fact. They say to him: "Send and bring him". He sent and gave him a word (of safe escort). He came and (actually) sat down between the King and the Queen! The King said: "Why didst thou befool me?" He said in reply: "I did not befool thee. Thou (gavest) of thy wealth, and I (gave) from my knowledge of Torah: for it is written: 'Wisdom is a defence and money is a defence'" (Eccl. 7:12a). He said to him: "Why didst thou flee away?" He replied: "I heard that my lord was angry with me, and I desired to verify this passage: 'Hide thyself for a little moment until the indignation be overpast'" (Isa 26:20). He cited also concerning himself (Eccl. 7:12): "The Excellency of knowledge is that wisdom preserveth the life of him that hath it". He said to him: "And why didst thou sit down between the King and the Queen?" He replied: "In the book of Ben Sira it is written:
‘Extol her and she will exalt thee and cause thee to sit among princes’” (11'). The King said: “Give him a cup that he may ask a blessing“. He took the cup and said: “We bless thee for the food which Jannai and his companions have eaten“. And the King said: “Until now thou art in thy obstinacy”. He replied: “What can I say concerning the food which I have not eaten?” The King said: “Give ye him to eat”. And they gave to him and he ate and said: “We bless thee for the food which we have eaten”.

34 (VII. 11 c)

GRACE AFTER MEALS.

Hanan bar Abba and his friends were sitting eating on the Sabbath. When they had eaten and asked a blessing he arose and went away. He returned to them and found them blessing still. He said: “Did we not long ago ask a blessing”? They say to him: “We bless, and bless again and again because we can make mention of the Sabbath”.

35 (VIII. 12 a)

EATING WITH A NAPKIN.

Samuel went up to visit Rab. He saw him eating with a napkin. He asked: “Why so?” He said: “I am indisposed” (ασθενης). When R. Z’era went up there he saw priests eating with a napkin and he said to them: “Behold, this is due to Rab and Samuel”.

36 (VIII. 12 b)

RABBIS SERVING AT MEALS.

Abba bar Rab Hunna and Rab Hoona were sitting eating, and Z’era was standing, serving before them. He came in carrying two things in one hand. Abba bar Rab Hunna said to him: “Is thy other hand cut off?” Z’era’s father was angry at this and said to him: “Is it not enough for thee that thou art reclining and he is standing serving? And moreover he is a priest; and Samuel said: ‘It is sacrilege to be served by a priest”; and thou art deriding him. It is decreed that he recline and thou stand and serve in his place”.

37 (IX. 13 a)

SOPHIANUS.

R. Phinehas tells a story about Rab, how that when he was coming in from the hot baths of Tiberias, soldiers met him. They said to him: “From whom art thou?” He replied: “From Sophianus”. And they released him. In the evening they came to see Sophianus and they said to him: “How long hast thou been fraternizing with these Jews?” He said: “Why?” They said: “We met a Jew and we asked him from whom he was and he said: ‘From Sophianus’”. And he said: “What did you do to him?” and they replied: “Enough for him that we released him”. He just said: “Ye did well”.

IX. 13 b)

R. Alexander tells a story of a certain Archon whose name was Alexandros. He was standing judging a brigand. And he said to him: “What is thy name?” and he replied: “Alexandros”; whereupon the judge said: “Alexandros, go away to Alexandria”.

38 (IX. 13 b)

JEWSH BOY AT SEA.

The passengers had gone ashore to buy what they needed. One boy, a Jew, remained on board. They said to this child: “Dost thou not desire to buy something for thyself?” He said to them: “What do you desire from these poor beggars?” They said to him: “Dost thou say ‘poor beggars’? They are poor beggars. They are here and their gods (idols) are in Babylon. They are here and their gods are in Rome. Others are here and their gods are with them, but they are not able to help them at all. But as for thee, everywhere that thou goest, thy God goes with thee”.

39 (IX. 13 c)

SAMUEL AND THE COMET.

Samuel said: “If that comet passes into Orion the world will be destroyed”. They replied to Samuel: “We saw it pass”. He said to them: “It is not possible but that it was either above
or below Orion. I know the streets of the heavens as well as I know the streets of Nehardea, my city. Except that comet there is nothing I don't know”.

40 (IX. 13d)

APOSTATE JEWISH PRIEST.

[A Jew pretended to become a heathen priest for a living]. When a man came to offer a bullock or lamb or goat in idol worship and said to him: “Placate him (the god) for me”, he would say: “What will this benefit thee? He sees not, nor hears. He neither eats nor drinks. He neither benefits nor injures nor speaks;” and the offerer replies: “By thy life (that is true)! but what am I to do?” He would then say: “Go, do this. Bring me a bowl of fine flour and put over it ten eggs and prepare it before him, because he eats of everything which comes. Then I will placate him for thee”. And when the offerer had gone away the Jew ate them.

One time a scamp spake to him thus: “If it does not benefit any one at all, what art thou doing here?” He replied: “For my living”.

41 (IX. 13d)

“WE TWO”.

(A Saying attributed to Simeon ben Jochai. — Ed.)

“If there are only three (who are allowed to enjoy eternal life), I and my son will be of them. If there are only two, I and my son will be they”.

42 (IX. 14a)

THANKS FOR RAIN.

R. Jose bar Jacob went up to visit R. Judan of Magdala. While he was there rain came down and he heard his voice saying: “A thousand thousands and a myriad of myriads ought to give thanks to thy name, O our King, for every single drop which thou art causing to fall upon us; for thou art rewarding good to the guilty”.

9
There are seven kinds of Pharisees. (1) The Shechemite (carrier) Pharisee, who carries his charities on his shoulder. (2) The borrowing Pharisee, who says: “Lend me something that I may do a charity”. (3) The book-keeping Pharisee, who does one sin and one charity and calculates one over against the other. (4) The subtracting Pharisee, who says: “I subtract a certain amount from what I gain and thus do a charity”. (5) The Pharisee who says: “Let me know my obligation and I will do it. Tell me what offence I have done and I will do a charity equivalent to it”. (6) The Pharisee from fear, like Job. (7) The Pharisee from love, like Abraham. There is not one of them all who is lovely, except the Pharisee from love, like Abraham.

R. Akiba was enduring the death-sentence before Turnus Rufus, the wicked, when there came the hour for reciting the Shema. He began reciting the Shema and was cheerful. One said to him: “Old man, art thou a sorcerer? or art thou kicking against the tortures?” Akiba said: “May the spirit of this man expire! I am not a sorcerer, nor am I kicking against the tortures, but all my days I have recited this passage and I have been troubled in mind and have said: ‘When will the days come when all these three privileges will be mine’: ‘Thou shall love Jehovah with all thy heart and with all thy soul and with all thy strength’. I have loved Him with all my heart. I have loved Him with all my wealth, but whether I have loved Him with all my soul, I have not been tested. But now it has come: ‘with all my soul’. The hour came for reciting the Shema and my mind was not distracted. Consequently I recited it and was glad”. He had not ceased speaking when he expired.
PEAH.

THE CORNER OF THE FIELD. (Lev. XIX: 9).

45 (l. 1:15 c)

THE LOST JASPER.

R. Hezekiah said: “There was a heathen in Ashkelon, the chief Magistrate, and the stone which his father sat upon, he had not sat upon, all his life; and when his father died he made him an object of reverence. One time, the jasper of (the tribe of) Benjamin was lost. And the inquiry was raised: ‘Who has a good one like it?’ It was rumoured, ‘Dama ben Nethinah has one’. The authorities went to see him, and they bargained with him for a hundred dinars. He went upstairs desiring to fetch the gem for them; but he found his father asleep. Some say that the key of the box lay (lit. sat) between his fathers fingers. Others say that the foot of his father was stretched over the box. He came down to them and said: ‘I cannot bring it to you’. They said (to one another): ‘Perhaps he wants more money’. They raised it to 200. They raised it to 1000. When his father awoke from his sleep he went up and fetched it for them. They desired to bring to him the last-named price but he would not consent to it. ‘Am I’, said he, ‘to sell to you the glory of my fathers for money? I should then have no (religious) benefit from the glory of my fathers’”.

46 (l. 1:15 c)

R. ISHMAEL’S MOTHER.

[Hebrew. The mother of R. Ishmael came and complained about her son to our Rabbis. She said: “Censure my son, Ishmael, for he is not treating me with respect”. In that hour the faces of the Rabbis flushed]. They said: “Is it possible that R. Ishmael is not practising the honour due to parents?” They said to her: “What is he doing to thee?” She says: “When he comes out
from the Synagogue I desire to wash his feet and to drink of the water and he will not allow me”. They said to him: “Allow it. Since it is her wish, it is ‘honour’ paid to her”.

R. Mana said: “Those millers say well that ‘Every single man has his merit in his own sack’”.

[Heb. R. Tarphon allowed his mother to walk on the palms of his hands when she went to bed].

R. Z’era was often troubled in mind and would say: “O that I had a father and mother that I might honour them and inherit the garden of Eden!” But when he heard of these two instructive stories he said: “Blessed be the Merciful One that, I have neither father nor mother! I could not have done like R. Tarphon. I could not have consented like R. Ishmael”.

47 (l. 1 : 15 c)

THE HEREAFTER RESTS ON CHARACTER.

A certain man sometimes gave his father fat fowls to eat. One time his father said to him: “My son, where did you get these from?” He said to him: “Old man! Old man! eat and be silent, for when dogs eat, they are silent”. Moral: “A man may feed his father on fat fowls and yet inherit Gehenna”.

How can a man who puts (his father) to work (grinding) at a mill inherit the Garden of Eden? (Listen) A man was grinding with two stones. The command came: “Assemble the millers” (for a government levy). The son said: “Father! Father! go in and grind instead of me. If it befalls us to bear contempt it is better for me than for you. If it befalls us to receive blows, it is better for me to bear it than you. Moral: “He put (his father) to work in a mill but he inherits the Garden of Eden”.

48 (l. 1 : 15 d)

GRatitude TO R. JONATHAN.

R. Jonathan and R. Jannai were sitting. A man came and kissed the feet of R. Jonathan. R. Jannai said to him: “What benefit hast thou ever conferred on him?” He replied: “One time he came to me complaining about his son, that he might support
him; and I said to him: 'Go, petition the Congregation about him and make him ashamed'”. And Jannai said: “Why didst thou not compel him?” He said: “Do (i.e. can) we compel him?” Jannai said: “Thou didst not previously know this?” R. Jonathan retracted his advice, and the law (of compulsion) was fixed from the name of Jannai.

49 (I. 1:15 d)

R. SAMUEL DANCES BEFORE A BRIDE.

R. Samuel, son of Rab Isaac, took a myrtle-bough and danced before a bride. R. Z’era saw him and hid himself from before him. He said: “See that old man, how he is making us ashamed”. When he fell asleep, for three hours there were thunders and lightnings in the world. And a Bath Kol went forth saying: “R. Samuel sleepeth; give him honourable burial”. (lit. requite kindnesses). They went out to give him honourable burial and a fire came down from heaven and became as the appearance of a bush of fire between the bier and the congregation, and people said: “This old man liveth, for his myrtle-bough abides for him”.

50 (I. 1:16 a)

R. JOHANAN.

The Councillors (βουλευταί) of Sepphoris were convened. A man lived there called Johanan (Bar Hubbats) who did not come up. One said to another: “We are not going up to visit R. Johanan to-day”. Others said: “Let Johanan come”. R. Simeon ben Lakish said: “An evil tongue said this in righteousness”.

51 (III. 8:17 d)

BROTHERS IN ASHKELON.

Two brothers in Ashkelon had heathen neighbours, who said: “Now these Jews are going up to Jerusalem, we will take all that belongs to them”. From the time they went up, the Holy One, blessed be He, appointed angels, going in and going out,
in their likeness. When the brothers came down they sent articles of food to them (as presents). Each one said to them: “Where have you been?” And the answer was: “In Jerusalem”. And they said: “Whom did you leave behind you in the house?” and they said: “No one”. And they said: “Blessed be the God of the Jews, who never deserts them, nor is deserted by them”.

52 (III. 9:17 d)

SISTER OF R. GORION.

The sister of R. Gorion bequeathed property to her brother. His elder brother came up and persuaded her and she bequeathed it to him. The case came before R. Immi and he said: “Thus said R. Johanan”, as he rescinded it.

53 (VII. 4:20 a)

THE GIGANTIC PEACH.

R. Abahu, R. Jose ben Hanina and R. Simeon ben Lakish passed by a vineyard of Doron. The tenant brought out to them a peach. They ate, they and their ass-drivers and left some of it. They estimated it about the size of the pan of the village of Hananiah, containing a seah of lentils. After some days they passed that way again and he brought out to them two or three in his hand. They said to him: “We would like some from that tree”. He replied: “They are from the very tree”. They quoted concerning it Psa 107:34: “A fruitful land shall become a salty desert because of the wickedness of those who dwell in it”.

R. Hanina said: “When I came up hither I took my girdle and the girdle of my son and the girdle of my ass-driver to encompass the trunk of a carob tree in the land of Israel and they did not reach the girth”. And he drew a hand full of honey from one fruit.

54 (VII. 4:20 b)

THE GIGANTIC BUNCH OF GRAPES.

Rabbi said to R. Peruda: “Art thou not showing me that (famous) bunch of grapes in thy vineyard?” He said to him:
“Yes”. He went out desiring to show it to him but while he was at a distance he saw therein as the appearance of an ox. He said to him: “Is not this ox ruining the vineyard?” He replied: “That which thou thinkest to be an ox is a bunch of grapes”.

They brought before him two foods, forbidden from between the beginning of the year and the great Fast, and it was the termination of the year of Release, and there was in them the load of a camel and he said: “It is not forbidden, and perhaps they are aftergrowths” [a second crop grown without sowing in the Sabbatic year]. He said to him: “At the end of the beginning of the year they were sown”.

55 (VII. 4:20 b)

HONEY OF DATES.

R. Hananiah was selling honey of bees and he had also honey of dates. After some days they passed there again. He said to them: “That I may not deceive you, you must know that the honey I gave you before was from dates”. They said: “O! we want more of it, for it is good for our work”. He set apart the price of this honey and built therewith a Synagogue in Sepphoris.

R. Lazar, son of R. Simeon, went to a certain place and they set before him dried cabbage. He said to them: “What a lot of honey you have put into it!” They said: “We did not put any in it”; but it was in it.

56 (VIII. 7:21 a)

R. LIEZER’S GENEROSITY.

R. Liezer was an Administrator. On one occasion he came down to his house and said to his servants: “What have you done?” They said to him: “A company came and ate and drank and prayed for thee”. He said to them: “There is no good reward there”. A second time he came down and said to them: “What have you done?” They said to him: “Another company came. They ate and drank and maligned thee”. He said to them: “Now here is good reward”.

They sought to make R. Akiba, Administrator. He said to them: “I (we) will seek advice within my house”. They went after him
and they heard (his wife's) voice saying: "In proportion to its responsibility will be its reviling". [And to be reviled for well-doing is a source of Merit: therefore accept the office.]

57 (VIII. 8: 21 a)

TWO HUNDRED DINARS, SAVE ONE.

A disciple of Rabbi's had 200 denarii, less one. [He who had not 200 dinars was 'poor' and therefore an object of charity.] Rabbi was wont to bestow alms on him (lit. to acquire merit by him). Once in three years (giving him) the tithe of the poor (Deut 26:12). His fellow disciples regarded him with envy (lit. made the evil eye) and they supplied (the lacking dinar). Rabbi came desiring to bestow alms but he said to him: "Rabbi, I have the full measure". He said: "This is a blow by the Pharisees. They have struck at me". He gave a hint to his disciples and they brought him into the shops and deprived him of one coin, and then he bestowed alms on him as he had been wont to do.

58 (VIII. 9: 21 b)

CHARITY TO THE UNDESERVING.

Samuel went out (to give alms) from his father. He went and stood between two huts of the poor and he heard their voices saying: "In which vessels shall we dine to-day? In the vessels of gold or in those of silver?" He came and informed his father, who said to him: "We need to hold fast to benevolence even to those among them who are impostors".

R. Johanan and R. Simeon ben Lakish went in to bathe in the hot baths of Tiberias. A poor man met them and said to them: "Give me alms". They said: "When we return". When they returned they found him dead. They said: "Since we have not earned merit by him when living, let us associate ourselves with him in his death". While doing so they found a cup of dinars hanging on him.

59 (ibid.)

CHARITY IN SECRET.

Abba bar Ba gave to Samuel, his son, coins for distribution to the poor. He went out and found one 'pauper' eating meat and
drinking wine. He went in and told it to his father, who said to him: "Give more, for his soul embitters him".

R. Jacob bar Idi and R. Isaac bar Nahman were Administrators. They gave one dinar to R. Ḥama, father of R. Oshiah, and he gave it to others.

R. Hananiah bar Pappa used to distribute charity by night. Once, the prince of spirits met him and said to him: "Does not Rabbi teach us thus: 'Thou shall not remove thy neighbour's landmark'?" (Deut. 19:14). Hananiah replied: "Is it not written thus: 'A gift in secret pacifieth wrath'?" (Prov. 21:14). He was terrified by him and fled from him.

60 (ibid.)

WOE TO THE UNCHARITABLE!

R. Hiyya bar Ada said: "There are old men in our day who receive what is given to them between the beginning of the year and the great Fast but afterwards they do not receive alms." They say: "We have this privilege".

Nehemiah, a man of Shilin, was met by a man of Jerusalem, who said: "Give me this cock as a charity". Nehemiah said: "Here is its value (in coin). Go buy thyself meat with it". He ate and died. Nehemiah exclaimed: "Come and mourn for the man slain by Nehemiah".

Nahum, alias Gamzu, was carrying a gift to the house of his father-in-law. There met him a man smitten with leprosy who said: "Give me alms from what you have with you". He said: "When I return". On his return he found him dead. He stood over against him and said: "The eyes that saw thee and gave thee not shall be sealed. The hands which were not stretched out to relieve thee shall be cut off. The feet which ran not to give to thee shall be broken". And so it came to him.

61 (ibid.)

THE BLIND TEACHER.

R. Hoshaiah, the elder, had as teacher for his son, one who was blind, who was wont to eat with Rabbi every day.
there were guests and he came not to eat with him. In the evening he (R. Hoshiaiah) went up to see him and said: "Let not my lord be angry with me, because I had guests and I did not wish to disparage the honour due to my lord, and consequently I did not eat with thee to day. He (the blind teacher) said to him: "Thou hast made apology to him who is seen but sees not; may He who sees but is not seen accept thy apology". He said to him: "Where did you get this (phrase) from?" He said: "From R. Eliezer ben Jacob. A blind man came to the town where R. Eliezer lived and the Rabbi sat below him (at dinner), so that the people said: 'If this man had not been a great man, R. Eliezer ben Jacob would not have sat below him'. They made honourable provision for him. He said to them: 'Why is this?' They said to him: 'R. Eliezer ben Jacob is sitting below you.' He prayed for him this prayer: 'Thou hast shown mercy to one who is seen but sees not. May He who sees but is not seen receive thy explanation and show mercy on thee'".

R. Hama bar Hanina and R. Hoshiaiah were walking in the synagogues of Lud. The former said to the latter: "How much money have my fathers sunk here!" The latter replied: "How many souls have thy fathers sunk here, since there is none who labours in the Law?"

DEMAI.

(THE DOUBTFUL TITHE).

62 (I. 3:21 d)

WERE THE FIGS TITHED?

R. Johanan when he was eating either meat or eggs used to tithe them. His disciples said to him: "Not so; Rabbi taught us: 'Thou shalt tithe all the produce of thy seed'" (Dt. 14:22). He was anxious about the fluids which were in them.

R. Jeremiah sent to R. Z'era a basket of figs which was not tithed. R. Jeremiah said to himself: "Can R. Z'era eat what is not tithed?" And R. Z'era said to himself: "Can R. Jeremiah send me anything which is not tithed?" Between one and the other it was eaten tebel (i.e. unredeemed). On the morrow Z'era stood near him and said to him: "That basket which you sent me
yesterday was tithed, I suppose?” Jeremiah replied: “I said: Can R. Z’era eat anything which is not tithed?” He said to him: “I also said likewise: Can R. Jeremiah send me anything which is not tithed?”

63 (ibid.)

THE SHE-ASS OF R. PHINEHAS.

R. Abba bar Zabina, in the name of R. Z’era, said: “If our ancestors were sons of angels, then we are sons of men. If they were sons of men, then we are asses”. R. Mana said in that hour: “They say: ‘Even to the she-ass of R. Phinehas ben Jair we will not liken ourselves’”.

The she-ass of R. Phinehas was stolen by brigands in the night. She spent three days hidden among them and would not taste anything. After three days they resolved to send her back to her master. They said: “Let us send her back to her master lest she die with us and pollute the cave”. They brought her out and she stood at her master’s gate. She began to bray, and said to them: “Open to this wretched one who has been three days and has not tasted anything”. They opened to her and she came in. Phinehas said to them: “Give her something that she may eat”. They put before her barley and she would not eat. They say to him: “Rabbi, she does not wish to eat”. He said to them: “Is the barley tithed?” And they said, it was. He said to them: “Have you removed the doubtful tithe?” They removed the doubtful tithe and she ate.

64 (l. 3:22a)

R. PHINEHAS CONJURES MICE.

Two poor men deposited two seahs of barley with R. Phinehas. They sowed and they reaped. They came desiring to receive their barley. He said to them: “Bring camels and asses and receive your barley”.

R. Phinehas ben Jair went to one place. They came and said to him: “The mice have eaten our produce”. He conjured the mice. They assembled together. They began whistling. He asked: “Do you know what they are saying?” They answered: “No
indeed”. He said: “They are saying that it was not tithed”. They said to him: “Be surety for us”. And he was surety for them and they suffered no more.

A pearl belonging to a Saracen queen fell off and a mouse swallowed it. One came to R. Phinehas ben Jair, who said to him: “Am I a sorcerer?” “Nay”, was the reply, “but for the sake of thy good name, it comes to pass”. He conjured the mice and they assembled. He saw one waddling as it came, and said: “It is inside this one”. He conjured it, and it vomited it.

R. Phinehas ben Jair went to a certain place and they came to see him saying: “Our fountain is not giving sufficient for us”. He said: “Perhaps ye are not tithing it”. They said to him: “Be surety for us”. And he was surety for them, and it gave sufficient for them.

The same Rabbi was going to a Synagogue. And the (river) Ginai was in flood. And he said to it: “Ginai, Ginai, will thou prevent me from going to the Synagogue?” It divided before him and he crossed. His disciples said to him: “Are we able to cross?” He replied: “He who knows in his soul that he has never in his life despised an Israelite, may cross and it will not injure him”.

65 (ibid.)

RABBI REARS MULES.

Rabbi wished to relax the restrictions as to the Sabbatic year. R. Phinehas ben Jair went up to see him. He said: “How are the crops doing?” He merely replied: “The endives are fine”. He asked again: “How are the crops doing?” The only answer he got was, “The endives are fine”. Rabbi knew that Phinehas did not agree with him. He said however: “Would Rabbi Phinehas care to eat a morsel with us to day?” He promised to do so, but when he came down and saw the she-mules which Rabbi was rearing standing there he said: “All these Jews are whores-mongers. It is impossible that I should see the sight of his face from this time”. They went and told Rabbi, and Rabbi sent desiring to pacify him. They came upon him in his city. He said: “Fellow-citizens, protect me!” The sons of his own city came down and surrounded him. One said to them: “Rabbi desires to placate him”. They left him and went away (after this word). Then
Phinehas said: “Ye sons of my Beloved, protect me!” And fire came down from heaven and surrounded him. They went and told Rabbi, who said: “Since we are not pure enough to be satisfied with his presence in this world, let us be fit to enjoy him in the world to come”.

66 (II. 1:22c)

R. JOSHUA’S VEGETABLES.

R. Joshua ben Levi gave instructions to the boys not to buy vegetables except from the garden of Sisera. He who is remembered for blessing, i.e. the Prophet Elijah, met with one of the boys and said to him: “Go tell thy master that this garden does not belong to Sisera now. It has come to a Jew who slew Sisera and took it from him. If thou desirest to be strictly correct, begin (at home) with thy neighbour”.

(III. 2:23b)

R. Haggai was leaning on R. Zêra. One passed carrying a bundle of sticks. Haggai said: “Bring me a splinter to clean my teeth”. He retracted and said: “Thou shall not bring me anything, for, if every passer-by took a splinter, the man’s bundle would go”.

KILAIM.

(THINGS HETEROGENEOUS).

67 (IX. 2:32a)

CLOTHES OF MIXED MATERIAL.

R. Jose was sitting teaching. A death occurred in the house. He who went out said nothing. He who sat still said nothing.

R. Immi was sitting teaching. One said to his companion: “Thou art wearing clothes of mixed material”. Rabbi Immi said: “Take off thy garment”. And he gave it to him.

R. Johanan put a napkin on his clothes, and it is not forbidden on the ground of ‘Kilaim’, that his clothes might not be soiled.

R. Zerikan said that they offered R. Abuna an egg in a napkin made of mixed materials and he would not receive it.
[Rabbi had an aversion to funeral orations and funeral drapery. He was interred simply in one cloth. Rabbi used to say: “Not as a man goes will he return” (at the Resurrection); whereas other Rabbis taught that as a man goes he will return.

R. Johanan enjoined: “Clothe me in green (after my death), neither black nor white. If I stand among the righteous, I shall not be ashamed, nor if I stand among the wicked shall I be ashamed”.

R. Josiah enjoined: “Clothe me in white, bosomed clothing”. They said: “What, art thou better than thy Master?” He said: “Nay, but I am ashamed of my deeds”.

R. Jeremiah enjoined: “Clothe me in white clothing. Clothe me in my socks. Put my shoes on my feet, and my staff in my hand and put me on my side. If Messiah comes I shall be ready”.

The men of Sepphoris said: “He who tells us that Rabbi has fallen asleep, we will kill him”. Bar Kappara looked at them with his head covered, his clothes rent, and he said to them: “The mortals and the immortals held fast the tables of the covenant. The hands of the immortals prevailed and seized the tables”. They said to him: “Rabbi is asleep”. He replied: “Ye have said”. They rent (their clothes), and the cry of those who rent (their clothes) went to Pophta, a distance of three miles.

A Bath-Kol went forth and said that every one who did not shirk the trouble of mourning over Rabbi, might be well assured of eternal life, except the fuller. When he heard this, he went up on the roof, threw himself down and died. Then the Bath Kol went forth and said: “Even the fuller”.

Rabbi dwelt in Sepphoris seventeen years; and he used to quote, applying it to himself: “And Jacob lived in the land of Egypt seventeen years” (Gen. 47:28).

R. Judah lived in Sepphoris seventeen years, and of these he spent 13 years suffering with his teeth. Why, pray, did he suffer so with his teeth? Because once he was passing and saw a calf being slaughtered. It lowered and said to him: “Rabbi, save me”. He replied: “For this thou wast made”. And at the end: How did it become well? He saw them killing a nest of mice and he said: “Let them alone: it is written, ‘His mercies are over all his works’” (Psa. 145).
RABBI'S MODESTY.

Rabbi was very modest, and he used to say: "Everything which a man tells me to do I do, except what the elders of Bethera did to my ancestor (Hillel). They released themselves from the office of Nasi and appointed him. When Rab Huna, head of the captivity, came up here, I caused him to sit above me because he was from Judah and I from Benjamin, and because he is from the male line and I from the female".

One day R. Hiyya, the elder, came to the house of Rabbi and he said: "Rab Huna is outside". Rabbi's face turned pale; whereupon (R. Hiyya) said: "His coffin is coming". Rabbi then said: "Go, see who wants thee outside". He went out and found no one; and then he knew that Rabbi was angry with him. He did not enter Rabbi's house for 30 days. R. Jose bar Bun assures us that during those 30 days Rab learned from him all the foundations of the Law. At the end of (13 years and) 30 days Elijah came to Rabbi in the guise of R. Hiyya the elder. He said to him: "How do you do, my lord?" He said to him: "One of my teeth is troubling me". He said: "Show it to me", and he did so. And as soon as he put his finger on it, it was healed. On the morrow R. Hiyya went in to see him and he said: "How do you do, my lord? That tooth of yours, how is it?" And he replied: "From that hour in which you put your finger on it, it has been well". He said: "It was not I who did this". From that hour he treated R. Hiyya with honour; and when he was entering into the Synagogue he would say: "Let R. Hiyya enter in front". "What! before me?" said R. Ishmael. "Grace and Peace, No!" said Rabbi; he added: "but R. Hiyya before me and R. Ishmael bar R. Jose in front of everybody".

R. HIYYA AND R. ISHMAEL.

Rabbi was recounting the praises of R. Hiyya, the elder, before R. Ishmael bar R. Jose. On one occasion he saw Hiyya at the baths and Hiyya did not recede from before him. Ishmael asked: "What of him, whose praises thou wast recounting?" Rabbi
asked: “What did he do to thee?” He answered: “He saw me at the baths and he did not recede before me”. He said to Hiyya: “Why didst thou do that?” He replied: “May it come upon me, if I was not quite ignorant of his presence. At that hour I had fixed my eyes on the book of Psalms and the Aggada”. From that time Rabbi allowed Hiyya two disciples who should walk with him because of danger.

71 (ibid.)

FASTING TO OBTAIN DREAMS.

R. Jose fasted 8 days in order to see R. Hiyya, the elder (after his death). At last he saw him and his hands trembled and his eyes were bedimmed. No one would say that R. Jose was an insignificant man.

A weaver came to see R. Johanan and said: “I saw in my dream that the firmament fell and one of thy disciples was supporting it”. He said to him: “Dost thou know him?” He replied: “If I saw him I should know him”. He caused all his disciples to pass before him, and he recognized R. Jose.

R. Simeon ben Lakish fasted 300 fasts to see R. Hiyya, the elder, but he did not see him. At last he began to repine saying: “Did he labour in the Law more than I have done?” They answered him: “He spread abroad the law more in Israel than thou hast done, and not only so but he used to travel”. He said to them: “Have not I travelled?” They replied: “Thou hast travelled to learn, but he travelled to teach”.

When Rab Huna, the head of the captivity, died, they brought him up here. They said: “Where shall we lay him?” Some said: “We will place him beside R. Hiyya, the elder, since he was of his lineage”. They said: “Who desires to inter him?” “I”, said R. Haggai, “will go in and inter him’. They replied: “Thou, being an old man, seekest an opportunity to go in and inter thyself there”. He said: “Put a cord to my feet, and if I delay you may drag me out”. Haggai entered and heard three men holding court. One said: “May Judah, my son, be after thee and no other”. A second voice said: “May Hezekiah, my son, be after thee and no other”. And a third: “May Joseph, son of Israel, be after thee and no other” [implying that R. Huna was not worthy to be interred there]. He lifted up his eyes to observe, but a voice
said: "Turn around," and he recognized the voice of R. Hiyya saying to his son, R. Judah: "Let us make room for R. Huna that he may lie." But R. Haggai did not consent to inter him. They say that as he did not consent to inter him thus, his seed shall not cease for ever.

72 (IX. 4:32c)

THE ANGEL OF DEATH.

Eli̇horeph and A♭ijah were two secretaries of Solomon. He saw the angel of Death looking at them and gnashing with his teeth. Solomon spake the word and placed them in a cavern. The angel went and took them from there. He then came and stood opposite the king, laughing. Solomon said: "A little while ago thou wast gnashing with thy teeth and now thou art laughing at them." He replied: "The Merciful One bade me remove Eli̇horeph and A♭ijah from the cavern; I said: 'Who will put these men in the place whence I am sent to take them?' He put it into thy heart to do so, in order that I might accomplish my errand." He went and joined himself to them from there.

Ulla had gone down (to Babylon from Palestine). He was dying there and he began to weep. They say to him: "Why art thou weeping? Shall we take thee to the land of Israel?" He replied: "What use is that to me? I have lost my pearl (my soul) in the land of uncleanness." To depart on the bosom of one's mother is very unlike departing on the bosom of a stranger.

R. Meir was dying in Asia. He said: "Say ye to the sons of the land of Israel, 'Behold your own Messiah.'" Even thus he said: "Put my coffin on the shore of the sea; for it is written: 'For he hath founded it upon the sea and established it upon the rivers.'" (Psalm 24:2).
SHEBI'ITH.
(THE SABBATIC YEAR).

73 (IV. 2:35a)

R. ABBA REFUSES TO EAT THINGS STRANGLED.

R. Abba bar Zemina was sewing in the house of a Gentile in Rome, who brought him flesh of an animal whose blood had not been shed, and said to him: “Eat this.” He said to him: “I will not eat.” The Gentile then said: “Eat; if not so I will kill thee.” Whereupon the Rabbi said: “If you desire to kill me, kill me, but I am not going to eat unclean meat.” He replied: “Now know, that if thou hadst eaten, I would have killed thee. Either be an out and out Jew or an out and out Gentile.”

R. Mana said: “If R. Abba bar Zemina had followed the words of (some of) the Rabbis, he would have eaten.”

74 (VI. 1:36c)

RABBINIC CUSTOMS.

R. Tanhum bar Hiyya was in Ḥaphar. They were questioning him and he was teaching. They say to him: “Was it not the doctrine of Rabbi, that it is forbidden for a disciple to teach Halakah before his teacher until he is 12 miles distant from him, like the camp of Israel? and lo! R. Mana our master is dwelling in Sepphoris.” He at once said: “May it come upon me, but I did not know.” From that hour he taught no more.

Rabbi was in Acebo. He saw a man going upward beyond the border. He said to him: “Art not thou the son of a certain priest? Was not thy father a priest?”

Pishpasha said before R. Jose: “I asked R. Ahə and he made a relaxation.” R. Z'era went to the hot springs of Peḥal. He found himself beyond the palm trees of Babylon. He sent by the two sons of Abiathar of Dama to ask R. Hiyya bar Wa (if he had travelled beyond the distance a Priest ought to go from the city). The reply was: “The Priests are accustomed to come as far as there.”

Some priests asked R. Johanan: “Is the line at Naveh?” R. Johanan said to them in the name of R. Hunia of B'rath Havran: “The Priests are wont to come as far as Darii. That is the frontier line from Bozra to Paradise.”
THE SABBATIC YEAR.

Rabbi permitted the purchase of vegetables, in the period just after the close of the Sabbatic year, with the exception of leeks. What did the men of Sepphoris do to it? They clothed it in sack-cloth and ashes. They brought it before Rabbi saying to him: “What has this plant sinned more than all the other vegetables?” And he made a dispensation, allowing them to sell leeks also (as soon as the Sabbatic year ended).

Rabbi and R. Jose bar Judah came down to Accho. They were entertained by R. Mana. Rabbi said to them: “Make for us a stew-pot of vegetables;” but he cooked for him meat. On the morrow he said to him: “Make for us a stew-pot of vegetables;” and he cooked for them a fowl.

THIRTEEN YEARS IN A CAVE.

R. Simeon ben Jochai was passing by in the Sabbatic year and saw some one gathering the Shebi’ith [produce grown in the Sabbatic year] and he said to him: “Is not this forbidden? Are they not spontaneous growths?” The man said: “Was it not thou who didst legalize it?” He said: “Yes, but my Associates are divided against me.” He quoted against him Eccl. 10:8: “Whoso breaketh through a fence, a serpent shall bite him.” And so it befel him.

The same Rabbi ben Yochai spent 13 years hidden in a cave — a cave full of carobs fit for the heave offering — until his body brought forth eczema. At the end of 13 years he said: “Shall I not go out and see what voice is in the world?” He went forth and sat down at the mouth of the cave. He saw a hunter hunting birds and spreading his net. He heard a Bath Kol saying: “Pardon,” and it was saved. He said: “The bird, without Heaven, will not perish, much less man.” When he saw that things were quiet, he said: “I [text, we] will go down and see those public-baths in Tiberias where I (we) need to make purification as the early fathers did, as we read: ‘And he encamped before the city’ (Gen. 33:19), when they made booths and sold in the street.” He said: “I (text we) will purify Tiberias and he
took lupins and shred them and threw them down, and wherever there was a dead body, it came to the surface and rose upwards. A Samaritan saw him and said: “Shall I not go and make fun of this old Jew?” He took a dead body and went and hid it where Simeon had cleansed. He came to R. Simeon ben Jochai and said to him: “Thou hast not cleansed a certain place. Come and I will bring one out for thee.” Now R. Simeon saw by the help of the Holy Spirit that the man had put it there, and he said: “I decree that those which are above shall go down and those below shall come up.” And so it befel him. While he was passing before Mugdala he heard the voice of a Scribe saying: “Behold! bar Jochai is cleansing Tiberias.” R. Simeon replied: “May it come upon me, if I have not heard that Tiberias is about to be cleansed, though thou dost not believe it.” Immediately he was made a heap of bones.

77 (IX. 2 : 38 d)

THE HOMING OF GAZELLES.

Diocletian besieged the inhabitants of Paneas. They said to him: “We are going away.” A sophist said to him: “They are not going away, or if they go away they will return. If thou desirest to have proof, bring gazelles and send them to a land afar off; in the end, they will return to their places.” He did so. He brought gazelles and covered their horns with silver and sent them to Africa. At the end of three years they returned to their place.

78 (IX. 5 : 39 a)

ANXIETY TO EARN MERIT.

R. Isaac bar Redipha had a case like this: He once went to consult R. Jeremiah, who said to him: “Hast thou lions [masters in Israel] before thee and dost thou consult foxes?” [inferior scholars like me].

He went and consulted R. Josiah, who said: “Look out for thyself three friends and I will declare it free in their presence.”

The Cappadocians of Sepphoris asked R. Immi what they ought to do, inasmuch as they had no friends and no one saluted them. He said to them: “When ye see a bare foot, bring your
stuff out to the Market, declare it free property, and come back and earn merit by it.”

R. Haggai distributed wine, bottles and bottles. R. Eliezer did the same. R. Hezekiah went up to R. Jeremiah and said: “I have earned thereby a treasure.” He said to him: “Bind up for me these coins and keep them by thee.”

79 (IX. 8:39 a)
LENIENCY IN ENFORCING LAW.

R. Hezekiah was standing in the street of Caesarea when he saw a man carrying produce (of the Sabbatic year) of what is prohibited. He turned his face, that the man might not see him. R. Jakob bar Aha heard of this and said: “The mother of that man bore a son.”

A man was suspected as to the Sabbatic year. He said to his wife: “Bring out the Hallah.” (The priest’s share of the dough: Num. XV. 207). She said to him: “Thou art suspected concerning the Sabbatic year and now thou sayest, ‘Bring out the Hallah.’” He replied: “The Hallah is based on Mosaic Law. The Shebi’ith is based on the authority of R. Gamaliel and his associates.”

TERUMOTH.
THE HEAVE-OFFERING.

80 (VIII. 5:45c, d)
SCRUPULOUS ALMSGIVING.

R. Jose ben Shaoool tells this story: A certain woman was very devoted to deeds of charity, but her husband disapproved. One time there came up to her home a poor man. She set (food) before him to eat. While he was eating she noticed her husband coming up. She put the man within the upper chamber. She set (food) before her husband that he might eat. He ate, slumbered and slept. A serpent came and ate some of what was before him, and the poor man was watching it. When he (the husband) awoke, he raised himself and desired to eat from what was before him. The man in the upper chamber began to speak to him.
This action shows, that though the husband slept heavily, the poor man was innocent. And there is no cause for suspicion of intimacy. And as there is no suspicion on that side, neither should there be of the wife’s adultery. It is written: “They committed adultery, blood was in their hands (Ezk. 23’).”

There was a man with whom was found a jar of wine uncovered. He went on the evening of the Great Fast to pour it out. A man saw him and said: “Give it to me that I (we) may drink it.” He said to him: “Nay, it has been left uncovered.” He persisted, however, saying: “Give it me and the Lord of the Fast will confirm.” He had not ceased to drink, when he was completely poisoned.

R. Z‘era was sitting, eating, and he fell asleep. He put his hand upon the neck of the jar and said to his domestics: “Light the lamp.” They lighted it and they found an insect, like a hair, twined round it. He said to it: “Thou wicked thing, what if I had not been warned of thee?”

R. Immi said: “We need to be careful of everything as to which ordinary people are careful. It is forbidden to put coins in the mouth; to put soup under a bed; to put a loaf under the armpit; to thrust a knife into a radish or into a citron.”

81 (VIII. 7:46 a)

SUDDEN DEATHS THROUGH FOOD.

A man was carrying a pierced melon and he gave of it to ten men to eat, and they died. It (a serpent) passed spittle over it and pierced it.

A certain man disliked lamb. One time he was eating meat and a man passing by said: “It is lamb.” He choked and died.

Some ass-drivers put up at an inn. They said (to the landlord): “Give us lentils,” and he gave them. They said: “Give us a second time,” and he gave them. And they said: “The first were better than these.” And they said: “The spine of a serpent we found (in the second serving).” They choked and died.

Some shepherds had milked, and a serpent came and took some of it and there was a dog watching it. When the shepherds came and were going to eat, the dog began barking at them and they did not understand. One partook of the milk and died.
A certain man made ground garlic in his house. There came a field snake and ate some of it and a domestic animal was watching it. The household came in to eat of it. The domestic animal began to throw dust on them but they did not understand; at last he flung himself in the midst of it.

A man invited a Rabban and he placed the dog beside him. The guest said: “Do I deserve this discourtesy?” The host said: “O Rabbi! I am repaying a kindness to the dog. Sabeans once came to the city and one of them entered our house and sought to take my wife. The dog mutilated him.”

82 (VIII. 10 : 46 b)

MALEVOLENCE REQUITED.

Ula bar Koosheb was sought for by the Government. He fled and went away to Lud, to the house of Joshua ben Levi. They came and surrounded the city. They said: “If you will not surrender him to us, we will destroy the city.” R. Joshua ben Levi went up to him and persuaded him to give himself to them. Now Elijah, who is remembered for good, was wont to reveal himself to R. Joshua, and he did not reveal himself. He fasted ever so many fasts and then Elijah revealed himself to him. He said to him: “Do I reveal myself to traitors?” He said to Elijah: “Did I not obey the Mishna?” He replied: “Is this the Mishna of the godly?”

R. Isi was imprisoned in Saphsupha. R. Jonathan said: “Death will enfold him in its shroud.” “Nay,” said R. Simeon ben Lakish, “until I kill or am killed I will go and save him by my strength.” He went, pacified them and they gave him up to him. He said to them: “Come to the old man and he will pray for you.” They came to R. Johanan and he said to them: “What was in your heart to do to him shall be done to them. It shall come to this people.” They did not reach Antipatris before they were all gone.

Z‘era bar Hanina was imprisoned in Saphsupha. R. Immi and R. Samuel went up to pacify (the queen) concerning him. Zenobia, the queen, said to them: “Your Creator is wont to work very rare miracles by him.” At this instant, a Saracen came in carrying a sabre. He said to them: “With this sabre, Bar Nizzur has slain his brother (the queen’s father).” Z‘era bar Hanina escaped.
R. Johanan said: “I was robbed by the lords of Kanyah.” He went up to the Synagogue. Simeon bar Lakish saluted him but he gave no answer. He saluted him again but he gave no reply. Then he said to him: “What does this mean?” He replied: “All the members hang from the heart and the heart hangs from the purse.” Simeon asked again: “What does that mean?” “Why are you so?” He at length said: “I have been robbed by the lords of Kanyah.” Simeon said: “Show me the corner.” He went out to show him. He saw them from afar and began to shout. They said: “If it is R. Johanan he shall receive half.” He said: “By your life, I will have all.” And he took all.

83 (VIII. 10: 46b, c)

DIOCLETIAN, SWINEHERD AND EMPEROR.

Diocletian when he was a swineherd was maltreated by the young men of R. Judah the Prince. He was made Emperor and he came down to Paneas. He sent writings after the Rabbis: “Be ye here at my residence directly after the close of the Sabbath.” He said to his messenger: “Thou shalt not give to them the writings except in the evening at the setting of the sun.”

The messenger came to each of them in the evening at the setting of the sun. R. Judah the Prince and R. Samuel bar Nahman were coming down to wash in the public baths of Tiberias. Arogonautes (the demon) came to them. R. Judah the Prince wished to rebuke him but R. Samuel bar Nahman said: “Let him alone. For a miracle, he hath appeared.” He said to them: “What are you Rabbis doing?” They told him the fact. He said to them: “Bathe, for your Creator is working miracles for you at the end of the Sabbath.” He carried them along and brought them in. One said to the Emperor: “Behold the Rabbis are outside.” He replied: “They shall not see my face until they have bathed.” Now that bath he had heated seven days and seven nights. The demon went out and played before them. Then the Rabbis went into the Palace and stood before the Court. The Emperor said: “Is it because your Creator works miracles for you that you despise the Government?” They said to him: “Diocletian, the swineherd, we despise. Diocletian, the Emperor, we do not despise.” Even so, one must not cover.
MA'ASER SHENI.

THE SECOND TITHE.

84 (IV. 9 : 55b)

SIGNIFICANCE OF DREAMS.

R. Jonah sought in great trouble (something he had lost). He had a dream and saw it. Do you still say (there is nothing in it)?

R. José used to say: "When a thing is not expected, when a man is not bewildered, when a man is not in trouble, and sees things like a man just as they are here, he is dreaming (that which will come true)." R. Abin said: "He who does like R. José does well."

A man came to R. José ben Halaphta saying: "I saw in my dream and some one said to me: 'Go to Cappadocia and thou wilt find something of thy father's.'" Rabbi asked: "Did the father of this man ever go to Cappadocia?" He said: "Never." So he said: "Go, count ten beams \[x = 10^{th} \text{ and } \delta\text{omoc} = \text{a beam}\] in thy house. And thou shalt find that which is thy father's."

Another man came to the same Rabbi and said: "I saw in my dream one arrayed in a garland of olives." He said to him: "Thou shall be exalted after some days." Another man came and also said: "I saw in my dream one arrayed in a garland of olives," to which R. Jose replied: "Thou shall be beaten." And the man made answer: "Thou didst promise the other man to be exalted, and to me thou sayest that I shall be beaten." He replied: "The other man saw the olives in blossom. Thou sawest them beaten."

85 (IV. 9 : 55b, c.)

DREAMS (CONTINUED).

A man came to R. Ishmael son of R. Jose and said to him: "I saw in my dream and my eye kissed its fellow," and he said: "May the spirit of that man go forth, for he has known his sister."

Another came to the same Rabbi and said: "I saw in my dream that I had three eyes." "Thou makest ovens," he said, "and the third eye was the eye of the oven."

Another dreamed he had four ears, and his answer was: "Thou
art a water-drawer and two of the ears (thou sawest) are the ears of the jar."

Another saw people running from before him; Ishmael said: "Thou wast bringing thorns and all the people were fleeing from before thee."

Yet another came and said to the same Rabbi: "It was said to me in my dream: 'Cast thy finger downward,'" and Rabbi said: "Give me my fee and I will tell thee." Then it was said: "Whistle with thy mouth." "Give me my fee," he said again, "and I will tell thee." Then it was said to me: 'Lift up thy finger again.' He persisted: "Did I not say to thee, give me my fee and I will tell thee? When the first command was given to thee, thus, the rain came down on thy wheat. When thou wast bidden to whistle, the grain was swollen. The last time it sprouted."

86 (IV. 9:55c)

DREAMS (CONTINUED).

A woman came to R. Eliezer saying: "I saw in my dream that the second (support) of the house was broken." He said to her: "Thou shalt bear a male child." She went away and bore a male. After some days she went seeking him and his disciples said to her: "He is not here." They said to her: "What do you desire from him?" She said to them: "I saw in my dream that the second (support) of the house was broken." They said to her: "Thou shalt bear a male child and thy husband will die". When R. Eliezer came they narrated to him the incident. He said to them: "Ye have slain a soul;" because a dream counts for nothing except after its interpretation, as it is said: "And it came to pass, as he interpreted to us, so it was." Gen. 41:13.

A disciple of R. Akiba was sitting before him and his countenance changed. He said: "Why so?" He said: "I saw in my dream that three words were said to me which are painful: (1) In Adar thou wilt die. (2) In Nisan thou wilt not see. (3) What thou sowest, thou wilt not reap." Akiba replied: "These things are all good. They mean this: (1) In the majesty (/downloads) of the Law thou shall be exalted. (2) Temptations (/New) thou wilt not see. (3) Thou shalt sow and not reap means: Thou shall beget children and not bury them."
Nikai was beadle in Magdala of the Dyers. Every Friday evening after he had prepared his candles (in the synagogue) he used to go up to the Temple to observe the Sabbath, and then come down and kindle them. Others say he was a Scribe and that every Friday evening he used to go up and expound his chapters in the Temple and then came down to keep the Sabbath in his house.

The Surveyor of Mahelul used to go up to keep the Sabbath in the sanctuary, and there was no one who got up to gather fallen figs earlier than he.

The daughters of Sepphoris were equally industrious.

A man was standing ploughing. His heifer broke loose before him. She ran away and he ran after her. She ran, he ran, until he found himself in Babylon. They said to him: "When didst thou come out?" He said: "To day." They asked: "By which road?" He said: "By this road." They said: "Come and show us." He went out desiring to show them but he was not able.

Bikkurim.

First-fruits.

R. Hila and R. Jacob bar Idi were sitting. There went past Samuel bar Ba. They rose from before him. He said: "There are two offences against you. First: I am not old. Secondly: The Law does not stand up before her son."

R. Hezekiah, after he had toiled in the study of Law as much as he needed, used to go and sit down before the Synagogue in order to see the old men and to stand up before them.

Judah bar Hiyya was in the habit of going up to salute R. Jannai his uncle every Sabbath eve without fail. He would go to an elevated place in order to see him at a distance and would
rise up from before him. His disciples would say: “Not so did Rabbi teach, but that we should rise to an old man at a distance of four cubits”. He replied: “One does not remain sitting in front of Sinai”.

One time he was late in coming up. Jannai said: “It cannot be that Judah my son has changed his custom.” He said again: “It cannot be that physical pains can weary that righteous body.” It was meant that Judah is no longer with us. R. Meir used to stand up even when he saw an old ignorant man. One used to say of him, that it was not in vain that he lived a long life.

SHABBATH.

THE SABBATH.

89 (I. 1:3a; I. 6:4a)

SABBATH OBSERVANCE BY RABBIS.

R. Joshua ben Levi was accustomed to hear his grandson read a chapter every eve of the Sabbath. Once he forgot and went to bathe in the public baths of Tiberias. He was leaning on the arm of R. Hiyya bar Ba when he remembered that he had not heard the boy’s chapter. He turned and went home.

When Rab was late in coming to the class of R. Hiyya, the elder, he said to him: “Where hast thou been?” and he replied: “A caravan was passing and I have been eating some figs from it.” A disciple of Simai went to Antaradus; (pagans) offered him prunes and he ate, but a disciple of Joshua ben Levi who went there, when he was offered prunes did not eat and he reported the matter to his Teacher, who replied: “That was in accordance with R. Simai’s doctrine.”

(II. 3:5b)

Aha was once in Asia and he wished to sail between the times of the Feast and the Dedication. A matron saw him and she said to him: “Art thou setting sail now?” His father appeared to him in a dream, and there was no grave for him, but he paid no attention to one or the other. He went to sea.
R. Joshua bar Gezurah was serving before R. Z'era and he was putting before him hot soup (on the Sabbath). "How has it been done?" he asked. "The brazier is swept out and the soup is put in it," was the reply. Z'era then said: "Let it not be done like that, sweep the brazier and put three stones in it and then put the soup on them."

R. Aḥa bar Isaac went in to bathe with R. Ba bar Mamal in the waters of Tiberias on a favourable day. He saw a man sprinkling himself. He said: "This is forbidden on the Sabbath for fear of increasing the vapour and enriching the soil." Whereas, R. Abahu went where others were sprinkling themselves and allowed their water to fall on him.

Vengeful Dogs and Serpents.

R. Aḥa and R. Z'era were walking in the streets (on the Sabbath) when the sandal of R. Aḥa broke loose. When they came to the gate Z'era said to him: "This is the door of thy court." R. Aḥa tied his head-cover around them. In similar circumstances R. Abahu tied his with bast which is used for fastening pomegranates. R. Yona threw his sandal away (and walked barefoot) into a confectioner's shop (saying) his sandal was of little value but his Scripture lesson was precious. R. Eliezer also threw his sandal away.

R. Lazar went to ease himself. A lictor of the Romans came and lifted him up from behind and he sat down. He said: "He has not lifted any one like that, except me. It is impossible that I should go away from here until I know what shall be at his end." There was there a serpent beginning to go forth, and the enclosure there happened to be a spacious one. He quoted Isa 43:4: "I will give a man in thy place."

A disciple of Bar Kappara was going out to chop wood. A fig-drier saw him. A serpent was running after him. He cried out: "A serpent is running after thee." It left him and went after the fig-drier, and he quoted Isa 43:4 also.
Germania, a servant of R. Judah the Prince, went out desiring to accompany his master to R. Hila. There came out a savage dog desiring to attack the Rabbi. Germania rebuked it. It left the Rabbi and bit the servant. The Rabbi quoted Isa 43.

Bar Kappara was entering into a village. While entering he injured his finger. He went on and heard the voice of a child reciting: "If he came in alone, he shall go out alone (Exod. 21)." Whereupon he said: "It seems to me that no further injury will come to my hand except this." And so it was.

R. Johanan and R. Simeon ben Lakish were very desirous to see the face of Samuel. They arranged to go after hearing the Bath Kol (informing them of his illness). They passed a school and they heard the voice of the children: "And Samuel died (1 Sam. 25)." This was a sign. So it befell him.

R. Jonah and R. Jose went up to visit R. Aḥa who was sick. They said: "We will go after hearing the Bath Kol." They heard the voice of a woman saying to her companion: "Is the lamp put out?" She replied: "It is not put out." And so, (said they) "The lamp of Israel is not to be put out."

91 (VI 2 : 8 d)

PROVIDENCE VERSUS ASTROLOGY.

R. Johanan was passing a market and he saw some one selling some of those melons (μελιτώματα). He said to him: "Dost thou make thy living from these?" The man said: "Yes," and the Rabbi left him. After an hour he passed by him again when the man cried: "O, Rabbi, pray for me, for since that time I have not sold anything." He said: "Change thy place." Sometimes change of name causes (success), and sometimes change of place.

Two disciples of R. Hanina were going out to chop sticks, when an astrologer saw them and said: "These two are going out and not returning." On their way an old man met them. He said: "Give me alms, since for three days I have tasted nothing." There was with them one loaf, and they cut half and gave it to him. He ate it and prayed for them, and said to them: "May your soul be preserved this day, as ye have preserved my soul this day." They went out in peace. They returned in peace. There were men who heard the prediction, and they said to the astrologer: "Didst thou not say that these two young men who went out
would never return?” One said: “Woe to this man for he is a liar and this Astrology of his is all lies.” Nevertheless they went and searched and found a snake, half in one bundle and half in the other. They said: “What benefaction did you do that day?” They narrated the fact. The astrologer said: “What can I (lit. this man) do when the God of the Jews is pacified with half a cake?”

R. Huna tells this incident. A certain proselyte was an Astrologer. One time he came desiring to go out (to forsake Judaism). One said: “Why are you going out now?” He answered and said: “How can I associate with this holy people and not separate from these things? Let me go out in the name of our Creator.” He drew near to a publican who offered him ass-flesh and he ate it. What caused him to fall? Because of his unbelief. What caused him to be preserved? Because he trusted on his creator.

92 (VIII. 1:11 a)

A MATRON’S SUSPICIONS.

R. Judah, son of R. Ilai, drank four cups on the night of the Passover and kept his head wrapped up until Pentecost. A matron saw him with his face shining and she said to him: “Old man! Old man! one of three things has happened to thee: either thou hast drunk wine, or lent on usury, or thou art rearing pigs.” He said to her: “May the spirit of this woman go forth! Not one of these three things is true in my case, but my teaching affects me; as it is written: ‘The wisdom of man maketh his face to shine.’ ” (Eccl. 8’).

93 (XIV 4:14 d)

HEALING BY MAGIC WORDS.

R. Abahu in the name of R. Johanan said: “Scurvy is dangerous.” R. Johanan was troubled with it (lit. it met him) and he was healed in the presence of the daughter of Domitian of Tiberias. On Friday at the opening of the evening he went up to her and said: “Do I need anything for tomorrow?” She said: “No! but if thou dost need anything, take kernels of dates, half roasted, [Some say: ‘Stones of nikolaos dates’] and barley husks, and dried
excrements of infants; rub and pound it, and tell nobody.” On the morrow he went and proclaimed it in the congregation. (And what happened to the woman doctor?) Some say she strangled herself. Others say she became a proselyte.

His grandson swallowed (a bone). A (Christian) man came and whispered to him the name of Jesus (son of) Pandera, and he recovered. When he went out he said to him: “What name didst thou whisper to him?” He answered: “Such a word.” He said: “Better for him if he had died rather than have heard that name.”

A man loved a woman in the days of R. Eleazar, and was dangerously ill. They came and asked the Rabbi: “May she pass before him that he may live?” He said: “Let him die rather than that.”

(XVI 7:15 d)

A Nabatean was a neighbour of R. Jona. A fire broke out in R. Jona’s court. The Nabatean went desiring to extinguish it, but he did not allow him. The Nabatean said to him: “Dost thou rely on the luck?” He said: “Yes;” and the whole court was saved.

R. Judan of the village of Imi spread his cloak over a burning mass and the fire went out.

Samuel was entertained by a Persian. The lamp went out and the Persian went desiring to kindle it. Samuel turned his face. But when he saw the Persian occupied with his own documents, he knew that not for his sake he had rekindled it, and Samuel then turned his face again.

PESACHIM.

THE PASSOVER.

94 (I. 7:29 c)

PREPARATION FOR THE PASSOVER.

R. Samuel bar R. Isaac had some wine which was turning sour. He put into it barley that it might ferment. He asked R. Immi’s advice, what to do with it. He said: “Thou must destroy it.”
R. Hanina son of R. Kahana had some honey adulterated with fine flour. He consulted R. Mana, who bade him to destroy it.

One of the disciples of R. Kirai had jars of oil within his granary of corn. He asked the Rabbis and they said: "Go, sweep from under them."

95 (IV 9:31 b)

ECONOMY WITH A VIEW TO BENEVOLENCE.

In the days of R. Mana there was a body of troops in Sepphoris and their sons were hostages with them, (to ensure) that tribute should be paid to them. R. Mana advised thus, according to (the advice of) R. Immi. He said: "Not that I (generally) agree with his views, but because of the men of Sepphoris, that they might not forfeit their pledged sons."

Once the Rabbis needed free-gifts. They sent R. Akiba and another of the Rabbis with him. They came intending to enter a man's house and they heard the voice of a child saying to him: "What shall we buy for thee to day?" He said: "Lettuces- not to-day's though, but yesterday's which are faded and cheap." They left him and went away, and after they had collected alms from all the people, they came to this man again. He said to them: "Why did you not come to me first, as you are wont to do?" They replied: "We have been, and we heard the voice of a child, saying to thee: 'What shall we buy for thee to-day?' and thou saidst: 'Lettuces- not to-day's though, but yesterday's, because they are faded and cheap.'" He answered: "What (passed) between me and the child, ye know; but not what (passes) between me and my Creator." Nevertheless, go speak to her (i.e. the wife) and she shall give you a bushel of dinars." They went and told her. She asked: "Did he say, 'heaped up,' or, 'scraped off'?" They answer: "He did not state explicitly." She said: "I will give it you heaped up. If he meant, 'heaped up,' I do according to his word. If not, I will reckon the surplus from my dowry." When her husband heard this, he doubled for her her settlement [Khethubah = portion due to a wife on her husband's death, or if divorced].
R. Inyani bar Susi went up to visit R. Hanina in Sepphoris. He said: "Come, and I will transmit to thee (the ineffable Name)." His son also went in and got under the bed. He sneezed and the Rabbi heard his voice and said: "Are you here in the habit of dealing so deceitfully?" He went (away saying): "Neither to thee nor to him."

A physician in Sepphoris said to R. Phinehas bar Hama: "Come and I will transmit it to thee." The Rabbi said: "I cannot." He asked: "Why?" and the answer was: "Because I have eaten the tithe, and he who is initiated to this (mystery) may not eat anything given by any man."

R. Mana went up (on the day of Atonement) to pay a visit to R. Haggai who was sick. The patient said: "I am thirsty." He said to him: "Drink." He then left him and went downstairs. An hour afterward he went up to see him and said: "How fares that thirst of thine?" The patient replied: "When thou gavest me permission, the thirst went away."

R. Hiyya bar Ba used to narrate this incident: A man was walking in the street (on the day of Atonement) and his daughter with him. His daughter said to him: "Father, I am thirsty." He said to her: "Wait a little." She said to him again: "Father, I am thirsty." Again he merely said: "Wait a little;" but she died.

R. Aha when he had finished the Musaph (on a fast day) used to say before the assembly: "Brethren, you, who have children, may go home on their account."

R. Isaac bar Nahman went up to see R. Joshua ben Levi on the night of the Great Fast. He (R. Joshua) went out to receive
him clad in slippers. He asked: "What does this mean?" And the answer was: "I am sick (đοσθένης)."

R. Samuel bar Nahman went up to see the same Rabbi on the night of a fast. He received his call clad in slippers. He was asked the same question and gave the same reply.

R. Simai Hamona went out in the night of a Fast clad in slippers. A disciple of R. Mana taught one of his companions that women might wear slippers. This one said: "Where did you get this from?" The answer was, "From what R. Joshua ben Levi used to do." "But," it was once said, "R. Joshua ben Levi was sick (đοσθένης)."

SHEKALIM
THE HALF-SHEKEL

97 (VII. 3 : 50 c)

THOUGHT AND DISEASE.

Unclean Food.

R. Eleazar, son of R. Haggai, was leaning on R. Mana. He saw a pagan cutting a piece from his horse and taking it outside. He said to him: "This is what R. Johanan used to say: 'What is found in the hand of a gentile is like what is found in the open street.'"

A man in Sepphoris went desiring to buy meat from the butcher and he would not give him any. He asked a Roman to go, and he brought it. He said to him: "Did I not receive it against his will?" "No," said the butcher, "It was the flesh of a dead body (of which the blood had not been shed) that I gave him."

Rab went down there and saw shambles (μαξελλίον) and ass-flesh on them.

A man went desiring to wash his meat in a river and he forgot it. He went away, came back, and desired to take it again. Rab said: "This is illicit;" the reason being that the river might have carried away the former meat, and brought another piece of forbidden food in its place.

A man was walking in the street, carrying meat. A vulture came and seized it from him and threw it down. He came back desiring to take it. Rab told him it was illicit. He said: "(It might be) flesh of a corpse it was carrying and threw down after it had taken the other piece."
The river Oinai carried away skin bottles and the case came before R. Isaac, son of Eleazar. He said: "Let those who bottled the wine identify their knots." (The places where the skins are tied).

A sausage was found in the synagogue of Buli and the case came before R. Jeremiah. He said: "Let the butchers identify their own work."

SUCCAH

THE FEAST OF TABERNACLES

98, 98 a, b, c (II. 5:53a; V. 1:55a; V. 4:55b).

ANECDOTES OF THE FEAST.

R. Huna went to Aine Tab to arrange the fixing of the new moon. While going he was thirsty in the street but he would not consent to taste anything until he came to the booth of R. Johanan, the scribe of Gophta.

Abudama, the sailor, was sleeping before his shop. There passed by R. Hiyya bar Ba, who said to him: "Go sleep in thy booth."

R. Mana was best man to R. Jacob bar Paleti. He came and asked R. Jose (what he should do). He said: "Go, sleep in thy booth."

R. Isaac ben Maryon was best man to a certain person and he consulted R. La'azar, who also said: "Go, sleep in thy booth."

R. Z'era went up to a circumcision at the house of R. Ila and he would not consent to taste anything. Whether it was because it was his habit not to taste anything before the Musaph was finished, was not known.

R. Levi and Judah bar Nahman received two shekels to go in and gather an assembly before R. Johanan. R. Levi came in and propounded that Jonah, son of Amittai, was of the tribe of Asher; for it is written: "Asher did not dispossess the inhabitants of Acco and the inhabitants of Zidon." (Jud. 1:31) And it is written: "Arise, go to Zarephath which belongs to Zidon ( I K. 17:9)." R. Johanan came forward and expounded that Jonah son of Amittai was from Zebulon, because of Joshua 19:10. On another Sabbath R. Levi said to R. Judah bar Nachman: "Take these two shekels and go gather an assembly before R. Johanan."

He went in and said before them: "Finely did R. Johanan teach
us, for his mother was from Asher and his father was from Zebulun.”

Hillel, the elder, when he saw people dancing wantonly would say to them: “Since we are down here, who is up yonder? What need has He of our praises? Is it not written: ‘A thousand thousands serve Him, a myriad myriads stand before Him?’” When he saw them behaving with propriety he would say: “If we were not here, who would be there? Although there are many praises before Him, yet more precious are the praises of Israel than all. How pleasing and sweet are the songs of Israel! ‘He inhabiteth the praises of Israel.’” (Psa 22:4).

ROSH HASHSHANAH.

THE BEGINNING OF THE YEAR.

99 (II. 6:58 b).

PRECEDENCE OF AGE.

R. Hiyya bar Ba was standing praying. R. Kahana came and stood praying behind him. When R. Hiyya bar Ba ceased praying he sat down, for he must not pass before him. R. Kahana was lengthy in his prayers. When R. Kahana ceased, R. Hiyya said to him: “Is it your custom here to annoy your seniors?”

They gave precedence to a certain old man before R. Simeon ben Lakish in proclaiming the Intercalation. (Knowing his incompetence) they brought him in through the outer gate. R. Simeon said: “So let it be as our reward.”

R. La‘azar said: “When I came up here [to the Holy Land], to be here was my first joy. When they elected me, I said: ‘This is my second joy.’ When I went in to proclaim the Intercalation, I said: ‘Their third honour is now mine.’”

99a (III. 1:58 d).

In the days of R. Abahu, persons came desiring to say: “Our Redeemer” (Isa 47:4) and they said: “Our Redemption;” but he received them.

In the days of R. Berakiah people came and were silent. He said: “Have you heard that the new-moon is consecrated?” They nodded their heads and he received them.
R. Z'era advised the associates saying: “Go, hear the voice of R. Levi expounding, for it is not possible that he should complete his chapter without some instruction.”

BEZAH

WORK TO BE DONE ON FEAST-DAYS.

100 (I. 4: 60 c).

SABBATIC NICETIES.

Judah bar Hiyya went out into the country. They asked him: “Is it (lawful on the Sabbath) to ascend the ladder to the granary?” He said to them: “It is allowed.” When Judah came to his father he said: “What work has come to thy hands to day?” He said: “I gave permission to ascend the ladder to the granary.” The father placed Tanna’s decision before him, and showed by many words spoken: “One may use the ladder to the pigeon-cote but not the ladder to the granary.”

100a (I. 6: 60 c)

Rab commanded his disciples not to sit on the slabs outside the school of Asse for they are cold.

Rab Huna did not come down to the Synagogue. Rab Ketinah asked: “Did he not thus teach: ‘They may carry those who are infirm?’”

R. Jeremiah taught bar Giranti, a physician, how to be carried in linen wraps so as to visit the sick on the Sabbath. Maysha, grandson of R. Joshua ben Levi, decided, one might be carried in linen wraps to go in and expound in the congregation on the Sabbath.

R. Zerikan said to R. Z‘era: “When you go South you must ask about it.”

101 (I. 9: 60 d).

THE GRINDING OF CONDIMENTS.

Isaac of Yahaba asked R. Johanan: “Is it right to grind condiments (for spiced wine) on a feast day?” He said: “It is permitted. Give me some and I will drink it.” R. Abahu in the name of R. Joshua ben Levi allowed it. R. Z‘ura asked in the presence of
R. Abahu: “Does not he who rubs the condiment the day before do better?” He said: “Yes;” contradicting the dictum of R. Abahu: he here says that it is allowable, and there he says that it is forbidden; but because R. Abahu knew that R. Z’ura and those with him were severe, he too (on that occasion) did as they did. There are some who say that his answer to R. Z’ura was, “He who desires a strong flavour does not rub it the day before.” R. Z’ura asked the view of Daroma, the servant of R. Judan, the Prince: “Does the Prince rub and liquefy the condiments on the Feast Day?” He said to him: “Yes.”

101a (IV. 4:62c).

The daughter of R. Hiyya, the elder, came to bake in the oven and she found a stone inside. She came and asked her father what to do. He said to her: “Go sweep it out.” She said: “I may not.” He said: “Go, press it.” She knew, of course, but she wished to hear it from her father.

102 (V. 2:63a).

LAXITIES REPRIMANDED.

R. Abba Mari and R. Mattaniah were sitting. They saw a man skimming water here and there and drinking it. R. Abba said to R. Mattaniah: “This is what R. Jacob b. Zabdi, in the name of R. Abahu, forbad.”

Rabbi was giving in marriage R. Simeon his son and the guests were clapping on the back of their hands on the Sabbath. R. Meir was passing and he heard the sound and he said: “O, our great ones! the Sabbath is profaned!” Rabbi heard and said: “Who is this who comes to chastise us in our own house?” Others say that his words were: “Who is this who comes to restrain us in our own house?” R. Meir heard his voice and ran. Some went out running after him. The wind blew his turban from off the head of R. Meir. Rabbi looked from his window and saw the head of R. Meir from behind, and he said: “I had not lived to see the Law except when I saw the head of R. Meir from behind.”

R. Johanan and R. Simeon ben Lakish both say: “We had not lived to see the Law except when we saw the toes of Rabbi (standing forth) from his sandals.”
R. Ila was kept late in school. He went to his house and found the people sleeping and he lay on a ladder in order not to knock at the door on the Sabbath.

R. Jeremiah was expounding with the son of R. Imi. He went desiring to awake him at the dawn of the Sabbath day. He began to knock at the door. The father said to him: "Who gives thee leave to do that?"

R. Abba bar Kahana asked before R. Jassa: "Is it right to pat the stomach on the Sabbath?" He replied: "Who allows that even on the week-day?" R. Samuel bar Abudima (Eudemus) said: "Our Rabbis are wont to allow it on the week days from the navel upwards, and when fully dressed from the navel downwards."

TAANITH.

PUBLIC FASTS.

103 (I. 4:64 b).

PIOUS RAIN-PRODUCERS.

A certain man came to one of the relatives of R. Jannai, saying: "Rabbi, give me alms." He said to him: "Had not thy father money?" He answered: "No." But said the Rabbi: "TreASurers are appointed." "So they are," he replied: "But I have heard of them that they are Saracens." Whereupon the Rabbi said: "Thou art worthy to pray and to be answered."

There appeared to the Rabbis an ass-driver who would pray and rain came down. The Rabbis sent and brought him. They asked him: "What is they trade?" He replied: "I am an ass-driver." They said to him: "What meritorious deed has thou wrought?" He answered: "Once I lent my ass to a woman who was weeping in the street. And I said to her: 'What aileth thee?' And she replied: 'The husband of this woman, (i.e. my husband) is imprisoned and I want to see what can be done.' I sent her away. I sold my ass and gave her the price of it. And I said to her: 'See, this is for thee. Release thy husband and sin no more.'" The Rabbis said: "Worthy art thou to pray and to be answered."

There appeared to R. Abahu a man called Pentakakah (πετακάκας) who used to pray and the rain came. The Rabbi sent and fetched him. He asked for the five deeds which that man
did, day by day. They were, (1) to hire prostitutes: (2) to decorate theatres: (3) to bring the garments of females to the bath: (4) to clap hands and dance before them: (5) to strike a tambourine before them. He asked him: "What good deed hast thou done?" He replied: "Once I was decorating a theatre, and a woman stood behind a pillar weeping. I said to her: 'What aileth thee?' And she said: 'My husband is imprisoned and I desire to see what is to be done to release him.' And I sold my bed and the coverlet of my bed and I gave her the price of it, and I said to her, 'See, this is for thee. Go thy way and sin no more.'" He said to him: "Worthy art thou to pray and to be answered."

104 (I. 4:64 b, c).

THE PIOUS MAN OF KEPHAR IMMI.

There appeared to the Rabbis a pious man of Kephari Immi who prayed and the rain came down. The Rabbis went up to see him. The men of his household said to them: "He is sitting on the hill side." They went out to him and said to him: "Good day," but he made no answer. He sat down to eat and never said to them: "Come and dine." When going home, he made a heap of logs and put his cloak upon the heap. He went home and said to his household (really, his wife): "These Rabbis here are wishful that we should pray that the rain may come down. If I pray and the rain comes down, it will be a reproach to them; and if not, it is a profanation of the name of Heaven. But come, I and thou, we will go up and pray. If the rain comes down, we will say to them that already Heaven is working miracles, and if the rain does not come we will say that we are not worthy to pray and to be answered." They went up. They prayed and the rain began to come. He went down unto them (as though ignorant of their errand) and said to them: "O Rabbis! why did you trouble to come here to-day?" They answered: "We want thee to pray that it may rain." He said to them: "Do you need that I should pray? Already Heaven is working miracles." Then they asked him: "When thou wast on the hill, and we said to thee, 'Good day,' why didst thou not reply?" He said to them: "I was occupied with my work. Was I to divert my mind from my work?" "And when thou sattest down to eat, why didst thou not say to us: 'Come and
dine.’” He answered: “Because I had with me only my own slice. Was I to speak to you with insincerity?” They asked him yet again: “When thou camest away to enter thy house, why didst thou put thy mantle upon the load?” He said to them: “Because the mantle was not mine. The request was that I should pray in it, and was I to rend it?” They asked one more question: “Why, when thou wast in the field, did thy wife wear soiled clothes, and when thou wast come in from the field, why did she wear fine clothes?” He said to them: “When I was in the field she wore shabby clothes lest any man should put his eye upon her. And when I came in from the field she put on her fine clothes lest I might put my eyes on another woman.” They said to him: “Worthy art thou to pray and to be answered.”

105 (II. 1: 65 b).

FASTING IN DROUGHT AND PLAGUE.

R. Berakiah made thirteen fasts and the rain came not. At last it came copiously. He came and said before them: “O brethren, see what we are doing. Is it not that, for which the prophet reproves us?” Then follows Micah 7:3 (III. 4:66c).

There was a plague in Sepphoris and it did not come into the street where R. Hanina was living. The Sepphorites were saying: “What is this old man in our midst? He is dwelling in safety, he and his neighbours, while the city perishes in wickedness.” Rabbi came and said before them: “There was only one Zimri in his generation and there fell 24,000 Israelites. And in our time, how many Zimris there are, and yet you murmur!”

One time they needed to make a fast, yet the rain came not. R. Joshua ben Levi appointed a fast in the South and the rain came down. The Sepphorites began to say: “R. Joshua ben Levi has brought down rain in the South, but R. Hanina restrains the water from the Sepphorites.” They needed to appoint a second fast. He sent and fetched R. Joshua b. Levi saying: “Would my Lord mind coming out to fast with us?” They both went out for the fast, but the rain came not. R. Hanina went in and spake before them thus: “It was not R. Joshua who brought down rain in
the South, and it is not R. Hanina who restrains the rain from the Sepphorites: but the reason is that the men of the South have tender hearts and they hear the word of the Law and humble themselves, but the Sepphorites have a hard heart. They hear the word of the Law and do not humble themselves." On going home he raised his eyes to the sky and saw that the air was clear and said: "How long will it be thus?" At once the rain came down, and he took a vow on himself never to do so again. He said: "Why should I speak to my Lord of the debt so that he cannot reclaim his debt?" (Why should I restrain the course of God's righteous judgments?)

106 (III. 4:66 c, d).

RABBIS' POWER IN PRAYER.

R. La'azar appointed a fast, but the rain came not down; whereas R. Akiба appointed a fast and the rain came down. He went in and said before them: "I will illustrate to you by a parable to what the fact is like. It is like to a king who had two daughters. One was haughty, the other was modest. When the haughty one went in, he used to say: 'Let them give her what she desires and let her go away.' But when the modest one went in before him, he tried her temper desiring to hear her entreaty. It is allowable to speak thus (of God), but so as not to profane the name of Heaven."

R. Aha appointed thirteen fasts, yet the rain came not down. On going home, a Samaritan met him and said: "Rabbi, Rabbi, preserve your cloke from the rain." He said to him: "By my life, the heavens are about to do miracles and the year is to be prosperous, but this man is not to live." The heavens wrought miracles. The year was prosperous, that Samaritan died, and all the people said: "Come, see the fruits of the sun."

106a (III. 8: 66 d).

Levi ben Sisi, when the armies came to his city, took a book of the Law and went up to the top of the roof, saying: "O Lord of the worlds, if I have cancelled one word from this book of the Law, may they enter; and if not may they go away." At once they were sought, but were not found.

When a disciple of his did the same, his hand withered, but they went away.
When a disciple of a disciple of his did so, his hand did not wither and they did not go away. This is to show that a fool cannot see his own folly, and that the flesh of a dead man does not feel the knife.

106b (III. 10 : ibid).

R. Judan, a man of an old proselyte family, said: "This man, Honi the wheel-maker, is descendant of a man also called Honi, a wheel-maker, who was living just before the destruction of the Temple. He went out into the mountain to his workmen and while he was there the rain came down and he entered into a cave. When he sat down he slumbered and slept. He spent 70 years sunk in sleep until the Temple had been destroyed, and built a second time. At the end of 70 years he awoke from his sleep. He went out from the cave and saw the world changed. The plots which were vineyards were producing olives, and the plots which were oliveyards were producing cereals. He enquired of the men of the town saying: 'What is the news of the world?' They said to him: 'Dost thou not know the news of the world?' He said: 'No.' Then they said: 'What is thy name?' He said to them: 'Honi, the wheel maker.' They said to him: 'We have heard that when he entered the court of the Temple it became illuminated.' He entered and it became illuminated. Then he quoted Psa. 126:1 with reference to himself: 'When the Lord brought again the captivity of Zion, we were like them that dream.'"

107 (III. 13:67a).

STORIES OF ANSWERED PRAYER.

Rabban Johanan ben Zakkai, when he desired that the rain should come down, said to his barber: "Go, stand before the Temple, because Rabbi wishes to be shaved, but he cannot because of trouble." At once the rain came down.

R. Ada bar Ahava, when he wanted the rain to come down, took off his shoe. And when he took both off, the world was saturated.
There were ruins there and Rab caused one of his disciples to dwell in the house until they came to clear it. But as soon as he went out of the house it collapsed.

107a (IV. 8: 68 d).

R. Zechariah, son-in-law of R. Levi, [likened them] to those children who run away from the Scribe and go out into the villages.

In every town which they entered the head man of the town was dead and the townspeople were engaged in (burying) him. They entered town after town and no one knew them.

"And not only so, but when ye said: 'We were in our own eyes as grasshoppers and such were we in their eyes,' (Num. 13:32), did you know what I was making you (to appear) in their eyes?"

When R. Akiba saw Bar Kozba he said: "This is King Messiah," but R. Johanan ben Torta said to him: "O Akiba, the grasses will grow in thy cheeks before the son of David will come."

108 (IV. 8: 68 d).

HADRIAN BESIEGING BETHAR.

For three and a half years was Adrian besieging Bethar, and Eleazar of Modin was sitting on sackcloth and on ashes and praying every day: "O Lord of the worlds! Do not return in judgment to-day. Do not return in judgment to-day." Adrian desired to go to him. A Samaritan said to him: "Do not go but I will see what is to be done and how to restore the town to thee." He entered from the sewer of the town and came and found R. Eleazar of Modin standing praying. He pretended (lit. made his soul) to whisper to him into his ear, and the men of the town saw him and brought him to Ben Kozba. They said to him: "We saw this old man telling something to thy uncle." He asked the man: "What didst thou say to him and what did he say to thee?" He replied: "If I tell thee, the Emperor will kill me; and if I do not tell thee, thou will kill me. It is well for me that the Emperor should kill me and not thou." He then stated: "He said to me: 'I am surrendering the town.'" Ben Kozba came to R. Eleazar of Modin and said to him: "What did this Samaritan say to thee and what didst thou say to him?" He replied: "I said nothing
at all to him.” He gave the Rabbi a blow and killed him. At once there went forth a Bath Kol, and said: (As in Zech. XI. 17).

MEGILlah

THE SCROLL OF ESTHER AT PURIM


R. JOHANAN. RABBI AND ANTONINUS.

R. Johanan spent three years and a half in which he did not come down to the Synagogue because of illness. At last he saw R. Eleazar in his dream, saying: “Tomorrow, Sinai is coming down to give you a new message.” He went in and said before the assembly words found in Exod. XII. 12; Num. VIII. 17.

Antoninus said to Rabbi: “Wilt thou give me to eat of Leviathan in the world to come?” He said to him: “Yes.” Then Antoninus said: “Thou wilt not allow me to eat the lamb of the Passover, whereas of Leviathan thou dost allow me to eat.” Rabbi answered: “What can I do for thee in regard to the lamb of the Passover, when it is written: ‘The uncircumcised shall not eat of it?’” When he heard that he went and was circumcised.

110 (III. 3:74a; III. 4:74a).

BRIEF MISCELLANEOUS STORIES.

R. Hiyya, R. Jasse and R. Immi were judging (a woman called) Tamar. She went and complained about them to the Proconsul (ἀρχων) of Caesarea. They sent and wrote to R. Abahu. R. Abahu sent and wrote to them thus: “Already we have pacified three accusers: ‘good child,’ ‘good teacher’ and ‘good sailor:’ (a secret way of writing) Eutokos, Eumousos and Thalassios. But Tamar, bitter in her bitterness still continues, though we have sought to sweeten her. ‘In vain the melter refineth.’” (Jer. 6:29).

R. Johanan reproved the women who hung out their clothes in the area of the Synagogue.

R. Hiyya and R. Yassa received (visitors) within the Synagogue.

R. Immi ordered the Scribes saying: “If a man come to you saturated with Torah, receive him, his ass and his goods.”
R. Berakiah went to the Synagogue of Bethshan. He saw a man washing his hands and his feet from the reservoir. He said to him: "This is forbidden to thee." On the morrow this man saw the Rabbi washing his hands and his feet from the reservoir and he said: "Is it allowable for thee, then, but forbidden to me?" He said: "Yes."

110a (IV. 5: 75 b).

R. Simeon was a scribe of Terebinth. The men of his town said to him: "Cut thy discourses into divisions that our children may recite them." He came and asked R. Hanina and he said to him: "If they divide thy head thou will not hear them." He did not listen to them and they deposed him from his office of Scribe. After some days he came down to this district. R. Simeon ben Josina met with him. He said to him: "What hast thou been doing in that town of thine?" He told him the fact. He said to him: "Why didst thou not listen to them?" He asked him: "Do they do so?" He replied: "Do we not make divisions in the chapter for the children's sake?" He further said: "Do we not repeat and summarize for them?" R. Z'ura said: "If that scribe had existed in my days I would have appointed him a scholar." (Never a Rabbi).

110b IV. 10: 75 c).

R. Pedath was Reader for R. Jassa. Words which he heard from his father he would preface by saying: "Thus saith Rabbi in the name of Abba (my father)." Words which he had not heard from his father he would preface by saying: "Thus saith Rabbi in the name of R. La'azar." (His father)

HAGIGAH.
THE THREE FESTIVALS.

111 (I. 7: 76 c).

RABBIS, THE PILLARS OF SOCIETY.

R. Judah, the Prince, sent R. Hiyya, R. Asse and R. Immi to pass through the cities of the land of Israel and to appoint for them Scribes and Mishna-teachers. They came to one place and they
found neither Scribe nor Mishna-teacher. They said to the people: "Bring us the guardians of the town." And they brought them the Senators of the town (senatores). They said to them: "Are these the guardians of the city? Far from it: they are the destroyers of the city." The people asked (in astonishment): "Who then are the guardians of the city?" They replied: "The Scribes and the Mishna-teachers." This is that which is written: ‘Except the Lord build the house, etc.’ (Psa. 127')

111a (II. 1:77 b).

ELISHA, THE OPPONENT OF RABBINISM.

The apostate, Elisha ben Abuya, was he who killed those expert in Torah. Every disciple whom he saw praised for his knowledge of the Law, he killed him (as a future Rabbi). And not only so, but he would enter the Synagogues and he would see children before the Scribe and he would say: "What are these doing, sitting here? The business of this one ought to have been that of a builder: of that one, a carpenter: of that, a hunter: of that, a tailor." And when the boys heard this they left School and went away; according to what is written in Eccl. 53.

R. Meir was sitting expounding in the school of Tiberias. Elisha, his master, passed by on horseback, on a sabbath day. They came and said to him: "Behold, thy master is outside." He ceased from expounding and went out to him. He said to him: "What hast thou been expounding to day?" He answered: "And the Lord blessed the latter end of Job more than the beginning." R. Elisha then asked: "How didst thou open it out?" Meir replied: "O! I said that the Lord added to all which Job had had twofold: that he doubled to him all his wealth (mamon)." His master exclaimed: "Alas for those who are lost and are not found! Akiba, thy master, did not expound it so, but that the Lord blessed the latter end of Job more than the beginning in merit, charities and good works, which surpassed what was in his hand at the beginning."

Abuyah, my father, was one of the grandees of Jerusalem. On a sabbath day, when I was circumcised, he invited all the grandees of Jerusalem, and seated them in one house; but R.
Eliezer and R. Joshua he seated in another house. After they had eaten and drunk they began to clap and to dance. R. Eliezer said to R. Joshua: “While they are engaged in their occupations let us be engaged in ours.” And they sat down and occupied themselves in the words of the Torah, from the Torah to the Prophets, and from the Prophets to the Hagiographa, and there came down a fire from heaven and enveloped them.

112 (II. 2: 77d, 78a).

SIMEON BEN SHETACH, THE MAGICIAN.

We are told that Judah ben Tabai was Prince and Simeon ben Shetaḥ was Father of the Beth-Din. There are some Tannaites who record the opposite. He who says that Judah ben Tabai was Prince, can quote this story about the Alexandrians as confirmatory. The men of Jerusalem were desirous of appointing Judah ben Tabai to be Prince in Jerusalem, but he fled and went to Alexandria. The men of Jerusalem wrote a letter thus: “From Jerusalem the great to Alexandria the little. How long shall my bridegroom dwell with you and I am dwelling desolate because of him?” Judah slipped off to embark on a ship; (and in conversation with his disciples) he said: “Deborah, the mistress of the house, who entertained us, what was lacking in her?” One of them said: “O Rabbi! her eye was injured.” The Rabbi sternly replied: “Two faults lie against thee. First, thou didst suspect me. Secondly, thou didst thyself look improperly on her. Did I say, ‘Beautiful in appearance?’ I did not mean that, but Beautiful in deeds.” He was angry and went away.

He who says that Simeon ben Shetaḥ was Prince may quote a story about Ashkelon as confirmatory. Two pious men were in Ashkelon eating together and drinking together and studying the Law together. One of them died and they did not accord to him an honourable burial. The son of Maon, the publican, died; and all the town took a holiday to give him an honourable burial. The pious man (who survived) began to be grieved and said: “Alas there is no merit for the enemies of Israel.” [An euphemism: really meaning ‘for Israel,’ but not daring to say so]. There appeared to him in a dream one who said: “Do not despise the sons of thy Lord. One of these two men did one
sin and he died in it. The other did one good deed and he died in it. What sin did that pious man commit? Grace to him! he never practised sin in all his life: but on one occasion he put on the phylacteries of his head before he put on the phylacteries of his hand. And what good deed did the son of Maon the publican do? Grace to him! [cf. Ιλέως σου, Matt. 16:22] he never practised good deeds in all his life: but on one occasion he made a dinner for the Councillors (βουλευται) and they did not come and eat it; and so he said: ‘Let the poor eat it that it may not be wasted.’” Others give a different account, namely, that he was passing along in the street (carrying cakes) and one cake fell off, and a poor man saw it and took it, and he did not say anything to him in order not to cause his face to blush. After some days that pious man saw the pious man who had been his associate walking in gardens, in parks and among fountains of water. He saw the son of Maon the publican with his tongue protruding, on the bank of a river, longing to reach the water; but in vain.

He saw Miriam also, daughter of ‘Ale Betsalim. R. La‘azar bar Josa said she was suspended by the nipples of her breasts. R. Jose bar Hanina said the bolt of the gate of Gehenna was fixed in her ear. He asked them why it was so. They told him that she fasted and published the fact abroad. Others say that she fasted one day and reckoned it two days. He asked: “How long will she be thus?” And they said: “Until Simeon ben Shetah shall come and we remove the bolt from within her ear and fix it within his ear.” He asked: “But why?” (the Rabbi had merited this). They said to him: “He made a promise: ‘If I become Prince I will destroy the sorceresses;’ and he has become Prince and he has not slain the sorceresses; and behold there are 80 women who practise sorcery located in a cave in Ashkelon, corrupting the world: but go, speak to him.” He answered them: “I fear, since he is a Prince, that he will not believe me.” They said: “If he believes thee, well, if not, do this as thy sign before him: Put thy hand on thy eye, remove it and then replace it; and repeat this.” He went and told him the story. He desired to do the sign in his presence but he would not allow him. The Prince said to him: “I know that thou art a pious man, and also that thou art able to do it; nevertheless, I do not speak of these things with my mouth; I only think in my heart.”
Forthwith Simeon arose on a stormy day and took with him 80 chosen men and put in their hands 80 pure garments and put them into new pots and overturned them on their heads. He said to the 80 men: "When I whistle once, put on your garments and when I whistle the second time, come in, all of you together. And when you enter, each one of you must embrace one of the women and lift her up from the earth; because it is the nature of a sorcerer, that he is not able to do anything when thou hast lifted him from the ground."

He went and stood at the door of the cavern and said: "Comrades, comrades, open to me for I am one of you." They said: "How hast thou come here on such a day as this?" He answered: "I have walked between the drops of rain." They then said: "And what hast thou come here to do?" He replied: "To teach and to learn." "Every one who comes," they said, "must demonstrate what he knows (and we will do the same)." Then one of the sorceresses said what she said (the secret magic word), and bread was brought. Another said the word, and meat was brought. Another spake the word, and soup was brought. Another, and wine was brought. Then they said to him: "What is there in thy power to do?" He replied: "It is in my power by whistling two whistles, to bring to you 80 choice men to whom you will impart joy and they will impart joy to you." They said to him: "That is what we should like." He whistled once and they put on their garments. He whistled a second time and they entered all together. He said: "Every one who enters must select his mate." Then they carried them in their arms and went and hanged them.

MOED ḨATON

THE MINOR FEAST.

113 (II. 2:81 a, b.).

CUSTOMS AT FUNERALS.

R. Simeon, son of R. Jannai, cut his vine (on a feast-day). All the people saw him and they cut theirs after him. Next year he let it alone and it withered.
R. Mana said: “If one knows that if he does not buy there will be a diminution of profit, he may buy: but if not, he may not buy.”

R. Jonah of Bozrah had some rolls of the Law to sell. He asked Rab Huna to buy them during a festival.

He replied: “Art thou gladdening the festival? Art thou drinking spiced wine?”

R. Simeon ben Levi was once guarding figs in a foreign land. Thieves came and stole some of them in the night. At length he detected them and said: “May these people be accursed!” And they said to him: “May that man be accursed. May trouble be upon his soul!” He said to himself: “Money only do they owe me. But this is a matter of life.” He went out and ran after them. He said to them: “Forgive me.” And they said: “Forgive us and we will forgive thee.”

The sister of R. Samuel bar Abba fell asleep (i.e. died); and he was sitting, trimming his nails. R. La'azar went up to see him and he did not hide them. R. Nathan bar Abba went to see him and he did conceal them. And he said to him: “Before R. La'azar thou didst not conceal them, and before me thou didst conceal them.” He said in reply: “Dost thou think thou art as dear to me as R. La'azar?”

One man lost his phylacteries at festival time. He came to see R. Hananel and he sent him to consult R. Abba bar Nathan. The man said: “Give me thy phylacteries and go write others for thyself.” Rab said: “Go, write some for him;” (the man who had lost them).

R. Abba, son of R. Papi, and R. Joshua of Siknin, in the name of R. Levi, teach that after death for three entire days the soul hovers over the body expecting that it will return into the body: but when it sees that the aspect of the face is changed it leaves the body and goes away.

When the sister of Gamaliel Zuga fell asleep, Hillel, her brother, went up with him. R. Mana said to him: “Since thou art the head of the family, when thou goest up to the house of thy brother, take off thy sandals.”

R. Mana was in Caesarea when he heard that his son’s son was dead. He went and shaved. They say to him: “Not so did Rabbi teach us: even in the case of one distant relative to another, hair-cutting is forbidden.” He said: “Yes, in the case of those present at the death. We were not with him.”
Two sons of Rabbi went out: one with his head uncovered, and devoid of sandals, and one with his head covered, and wearing his sandals.

R. Jonah went up to see R. Gorion. He went out to meet him wearing his sandals. He asked him: "Dost thou expect to teach us by thy example?" "They do not learn an example from a small man," said he.

A disciple of R. Hisda was sick. He sent to him two disciples who might study with him. He became before them as the appearance of a serpent. They partook of the last meal and he died.

A disciple of R. Pedaiah was sick. He sent to him two disciples to study with him. He became before them like a star. They partook of the last meal and he died.

R. Yassa had an instance. R. Johanan sent to him two disciples who might study with him. Whether this came under the category of what is conceded or under the category of what is customary, they do not know. R. Yassa says it was not customary but is after the analogy of those words of the Rabbis when an ordinary man interrogates them and they stand there like one to whom the subject was not familiar.

R. Jose bar Petrus, father-in-law of R. Joshua ben Levi the elder, had an experience. Bar Kappara sent to him two disciples that they might study with him. Whether because it was conceded, they did not know: or because he was passionately devoted to the Law, they do not know.

R. Simeon ben Lakish was riding in the street. There met him a Samaritan who blasphemed, and Simeon tore his garment. He blasphemed again and again, and on each occasion R. Simeon tore his garment. He got down from his ass and gave him a blow on his heart and said to him: "Thou wretch! Has thy mother clothes sufficient for me?" This means that it was customary to tear one's clothes against blasphemy; this custom still survives.

R. Jonah was in Tyre when he heard that the son of R. Abahu had died. Although he had only eaten cheese and drunk water he concluded that day fasting.

R. Ba and R. Ḥuna b. Ḥiyya were sitting when there came an ostrich and seized R. Ḥuna's phylacteries. R. Ba seized it and strangled it.
MAY WE CIRCUMCISE ON THE SABBATH?

Jacob, a man of Kephar Neboraya went to Tyre. They came and asked him: "Is it right to circumcise the son of an Aramaean woman on the Sabbath-day?" He thought it was permissible, basing his decision of Num. 1:18: "They were registered according to their families by their fathers' houses." R. Haggai heard of it and he said: "Go, fetch him that he may be flogged." Jacob said: "Why art thou about to smite me?" He said: "Because of this which is written: 'And now let us make a covenant with our God, to expel the foreign women and those that are born of them.'" (Ezra 10:3) Jacob said: "From a passage in the Kabbala (i.e. the Hagiographa), art thou smiting me?" Haggai answered: "It shall be done according to Torah." He asked: "What Torah?" He said to him: "From a passage which was quoted by R. Johanan in the name of Simeon ben Jochai: 'Ye shall not form alliances with them.'" (Deut. 7:3).

THIRTEEN BROTHERS AND LEVIRATE LAW.

There were thirteen brothers and twelve died without children. They came before Rabbi and sought that the survivor should act the levirate. Rabbi said to him: "Go, and do this," (i.e. take all the twelve widows for wives). He replied: "It is not within my means." And the women said, every one of them individually: "I will supply the wants of the household during my month:" (one month a year). And the man asked: "Who will supply our wants during the intercalated month?" (the second Adar, the 13th lunar month). Rabbi said: "I will supply your needs during the month of intercalation (every year)." He prayed for them and they went away. After three years they came bringing thirty-six children. They came and stood before the Rabbi's court-yard. His attendants came up and said to him: "Below, there is a village of children desiring to salute thee." Rabbi looked from the window.
and saw them. He asked: “What is your business?” They answered: “We desire that thou shouldest give to us that month of intercalation.” He gave them the money for the month of intercalation (as he had promised).

116 (XII. 7:13a)

AN ALL-ROUND RABBI.

The people of Simonia came to see Rabbi saying: “Please, give us a man who shall be at once an expositor, a judge, a reader, a scribe, a Mishna-scholar, and who will do for us all that we need.” Rabbi gave to them Levi, son of Sisi. They made for him a great throne and seated him thereon. They then came and interrogated him thus: “A paralysed woman, how is she to perform the ceremony of taking off the goel’s shoe?” (Deut. 25:10) He made no answer. They then asked: “What is the rule, if, in ‘spitting,’ (Dt. 25:10) she spits blood?” He made no answer. They said: “Perhaps he is not master of legal tradition; we will ask him questions of exegesis.” They came and asked him: “What does that mean which is written (Dan. 10:4): ‘But I will show thee what is inscribed in the writing of truth?’ If it is truth, why is it sealed? and if it is sealed, why is it truth?” Still he made no answer. They came to Rabbi and said to him: “Is this mason of thy masonic guild?” He replied: “By your life, I gave you a man as (learned as) myself.” He sent and fetched him, and asked him: “Why didst thou not answer them?” He replied: “They made me a great throne (βημα) and seated me thereon and my spirit melted within me.”

SOTAH

SUSPECTED ADULTERY.

117 (I. 4:16d; III. 4:19a)

R. MEIR AND HIS FEMALE DISCIPLE.

R. Zebediah, son-in-law of R. Levi, used to tell this story: R. Meir was wont to expound in the synagogue of Hamta every night of the Sabbath. There was a woman who was wont to
hear his voice. One time he kept them late and she went home to enter her house but found the lamp extinguished. Her husband said to her: "Where hast thou been?" She said to him: "To hear the voice of the Expounder." He said to her: "May so and so happen, if this woman enters here into the house until she goes and spits in the face of this Expounder." R. Meir divined in the Holy Spirit and feigned (lit. made) himself ill in his eyes, and he said: "Let every woman who knows how to cure eyes come and cure me." The neighbours said to her: "Behold this is thy chance that thou mayest enter thy house. Feign thyself a healer and thou wilt spit in his eyes." She came to him and he said to her: "Art thou skilled to heal the eyes?" and because of her fear, she answered "No!" He said to her: "Spit into my eyes seven times and it may do it good." And after she had done so, he said to her: "Go, say to thy husband: 'Thou saidst I must spit once in his face and I have spat seven times.'"

The widow of R. Shobtai was squandering the estate. The orphans came and drew near to R. Eleazar and he said to them: "What can I do for you? You would be foolish to ignore the settlement made on her as a widow." Some one said to them: "We advise you to say that you are about to sell; and she will claim her dowry, but lose her alimentation." They did so, and in the evening she came and drew near to R. Eleazar. He said: "This is the plague of the Pharisees: they have struck her." [This is explained to mean the habit of the Pharisees to give advice to the heirs which enabled them to evade paying alimentation to the widow].

KETHUBOTH.

MARRIAGE SETTLEMENTS.

118 (XI. 3: 34 b).

R. JOSÉ'S KINDNESS TO HIS DIVORCED WIFE.

The wife of R. José, the Galilean, caused him much annoyance. R. La'azar went up to see him. He said to him: "Rabbi, divorce her for she is not thy glory." He replied: "A great dowry is upon her." R. La'azar said to him: "I will give thee the dowry and do thou divorce her." He gave him the dowry and he divorced her. She went and married the guardsman of the town. He
was brought down from his wealth and became blind (lit. 'abounding in light:' an euphemism). And she was walking him about all the town, leading him. One time she took him all round the town and nothing was given to him. He said to her: “Is there not here another neighbourhood?” She said to him: “There is the neighbourhood of him who divorced me, but I cannot enter there.” He began to beat her. Just then R. José, the Galilean, passed by and heard them quarrelling in the street. He took them and put them into a house which was one of his own, and he also kept them in food as long as they lived.

**NEDARIM**

**VOWS.**

119 (II. 5:37c; IX. 1:41c; IX. 3:41c; XI. 1:42c).

**RELEASE FROM VOWS.**

A certain man made a vow in definitive terms. He came to R. Meir (to be released from his vow). He sent him to R. Judah, saying: “Let him know that thou camest to me and that I sent thee to him.” He came to R. Judah and he sent him to R. José saying: “Let him know that R. Meir sent thee to me and that I have sent thee to him.” He came to R. José and he said to him: “If the foremost men cannot release thee, another may not release thee.”

R. Mana vowed to abstain from his father’s wine. His father came and went up to see him. The father said: “If thou hadst known that I should be annoyed, wouldest thou have vowed?” He answered: “I should not,” and he released him.

Do we give our confirmation in the case of a man, who says: “My claim on my father is this: (naming something of benefit)?” R. Jacob bar Aha and R. Samuel bar Nahman, in the name of R. Johanan, compel the son to maintain the father. But we do give our confirmation in the case of a man who says: “My father’s claim is on me.”

R. Mana vowed and went up to R. Shammai who said to him: “If thou hadst known that the college would stand aloof from thee, wouldest thou have vowed?” He said: “No,” and so he released him.
A certain man was suing a very rich man. He came and sought judgment before Rab. Rab sent for the rich man and he said: "What! with such a man as thou should I come and be judged? If all the camels of Arabia came, they could not carry all the keys of my treasures." Rab heard and said: "How haughty is that man about that which (really) is not his own. May a loss come upon it!" Forthwith an order went out from the government, that he and his should come to the Treasury. He came to Rab and said: "Pray for me that my life may be spared." He prayed for him and he was reprieved.

A man came to annul a vow before R. José. He covered his head and sat down. Rabbi said: "How didst thou swear?" He said to him: "'Efofê Yisrael' (a disguise of Elohe Yisrael, for, By the God of Israel), she does not enter my house." R. José said to him: "'Efofê Yisrael,' then she does not enter thy house."

**GITTIN**

**DIVORCES.**

120 (I. 6:43d; VII. 6:49a)

**ACTIONS IN CIVIL LAW.**

R. Dustai, son of R. Jannai, and R. José ben Kaiphar went down to the associates there to collect debts. An evil rumour was spoken concerning them. They came desiring to collect from them, and they replied: "Already we have acquired the right." Then they said: "We desire that you assure us well." But they replied: "We are unpaid trustees." They came to R. Dustai, son of R. Jannai, separately, and he said to them: "Here is all we have." Then they handled R. José ben Kaiphar and he resisted them, but they took it from him by force. When they came up here (to Palestine) R. José came to R. Jannai, father of R. Dustai, and said: "Hast thou not seen what thy son has done against me?" And he asked him, what he had done. He replied: "If he had agreed with me they would not have obtained anything from us."

A certain man paid in advance the money to a ship (for the transport of goods) and the river became dry. The case came
before R. Nachman bar Jacob, who simply said: "See, there is the ship. Bring in the river."

Ben Abba bar Huna, in the name of R. Abba, prayed that the river might dry up so that he might receive his money.

**KIDDUSHIM**

**BETROTALS**

**121 (l. 1: 58 a)**

**THE RELATIVE VALUE OF METALS.**

R. Hanina said: "The value of Copper remains constant. Silver is cheaper at one time, dearer at another." R. Mana said: "Silver remains constant. Copper is dearer at one time, cheaper at another."

According to the dictum of R. Hanina, for all time six women can be purified for one *as*. According to the dictum of R. Mana, sometimes six women, sometimes eight, can be purified for one *as*.

Hilphai said: "Bring me to the bank of the river, and if I cannot bring out the Mishna of R. Hiyya Rabbah from our Mishna, throw me into the river." They say to him: "Behold, R. Hiyya taught that a shekel is worth four dinars." He said to them: "We also teach how much a shekel may be diminished before it becomes unpayable." [R. Meir said: "It may be diminished four dinars;" which is equivalent to one *as* per dinar].

**122 (III. 4: 64 a; III. 5: 64 a)**

**LAWSUITS ABOUT MONEY.**

A man was standing with his comrade in the street. He said to him: "Give me my ladle (κυαδος) which thou hast." He replied: "Give me the dinar which thou hast of mine." He said to him: "Give me the ladle and take the dinar." The case came before R. Mana, and he said to one of them: "Thou hast confessed to him that thou owest him the dinar and he has not confessed to thee that he owes thee the ladle. Go, give him the dinar."

A certain man owed his comrade 100 dinars by written contract. He sent 50 (to his creditor) by means of a messenger, saying to him: "If he does not give thee the contract thou must not pay him anything." The case came before R. Immi and he decided
thus: "Go, give him the written contract; we know (that 50 dinars are still owing)."

A certain man was about to betroth a certain woman. His companion anticipated him and said to the woman: "That man who was going to betroth thee has an evil disposition. He is certain to forsake thee: but see, here is this dowry for thee by which thou art betrothed to me when he divorces thee."

123 (III. 14:64c)

DISABILITIES OF BASTARDS.

A proselyte came to visit R. José. He asked him: "Is it right to marry a bastard?" He replied: "It is allowable." He returned and went to visit R. Judah (and put the same question). He replied: "It is allowable, but he assured that the children of that man are bastards before Heaven." The proselyte returned and came again before R. José and said to him: "Didst thou know that this is so? Why then didst thou declare it allowable at my first visit?" He replied: "What thou didst ask me, I answered thee." R. José further said: "That proselyte is like cotton wool. If you desire to put it into sheep's wool, it is allowable; or to put it into linen, it is allowable."

In the days of R. Berakiah, a Babylonian came up here; and the Rabbi knew in himself that he was a bastard. "Rabbi," said the man, "Give me alms." Rabbi replied: "Tomorrow thou wilt be standing in the congregation, and I will make a collection for thee." He came, sat down and expounded. When he ceased to expound Rabbi said: "Give a contribution to this visitor, brethren, for he is a bastard." When the assembly had gone away, he said to him: "O Rabbi! I asked from thee provision for the life of an hour and thou hast ruined my whole life-time."

BABÁ KĀMA

DAMAGES AND INJURIES

124 (VI. 7:5c)

DEPOSITS OF MONEY.

A certain man deposited with his companion a closed sack, and it had an accident. The defendant said that the sack was
full of rubbish, while the accuser said it was full of silk. Behold! the accuser swears what the contents were and receives the value.

The tenant of bar Ziza deposited with a certain man a pound of gold. Bar Ziza died and the tenant died and the case came before R. Ishmael, son of R. José, and he said: “Who is there who does not know that everything which belonged to the tenant of bar Ziza belonged to bar Ziza himself? Let the goods deposited be given to the sons of bar Ziza.” Now some of Bar Ziza’s sons were of age and some were under age. R. Ishmael said: “Let those which are of age take their share now: and when those under age come of age let them receive their share.” R. Ishmael, son of R. José, fell asleep. The case then came before R. Ḥiyya and he said: “If there is no one who has heard anything of this let the money be given to the sons of the tenant.” The master of the deposit said: “Already I have given part (to the sons of bar Ziza).” He said to him: “Whatever thou hast given in accordance with the decision of the Beth Din, thou hast given (irrevocably). And what thou givest now, thou givest (irrevocably). Should the sons of the tenant of bar Ziza say to the sons of bar Ziza, ‘Give to us what ye have taken,’ they can reply to them: ‘Whatever has been done in accordance with the decision of the Beth Din has been done (irrevocably).’ Should those under age say to those over age, ‘Divide your share with us,’ they can reply to them: ‘What has been found, we found.’” R. Isaac said: “There is no obligation between those of age and those under age except as one presents a gift to another.”

BABA METZIA
COMMERCIAL LAWS.

125 (II. 13:8d)

MOURNING FOR RABBIS.

A certain man gave the first impulse to Rab. (lit. opened his mouth). Rab heard that he had fallen asleep and he rent (his clothes) for him.

R. Johanan was going up from Tiberias to Sepphoris. He saw a man coming down from there, and he said to him: “What news (lit. voice) is in the town?” He replied: “A Rabban is
dead and all the people are running to pay him funeral honours." R. Johanan knew that it must be R. Hanina. He sent someone to fetch good clothes, worn only on the Sabbath, and Rabbi rent them. Not so however is the Mishna; for it says that every rent which is not made on the spot (where death occurs) is not a rent. R. Johanan desired to do something strong to show honour (to the dead). They do not know whether it was because Hanina was his Master, or because it was such very bad news. We have testimony on the matter from R. Hiyya bar Wa in Sepphoris. He saw all the people running. He said to them: "Why is all the world running?" They said: "R. Johanan is sitting expounding in the college of R. Bannayah, and so all the people are running to hear him." R. Hiyya said: "Blessed be the Merciful One who has caused me to see fruit while I am alive. In Exposition, I elucidated all the Bible to him except Proverbs and Ecclesiastes." This applies to every single disciple of his.

126 (IV. 1:9c; IV. 2:9c)

LOANS OF MONEY.

A daughter of R. Hiyya, the elder, lent dinars to Rab. She came and asked her father. He said to her: "Accept from him dinars good and of full weight." From the daughter of R. Hiyya they establish a Rule. R. Idi said that Abba also, the father of Samuel, consulted Rabbi to know if it is right to repay a loan of dinars by dinars. He said: "It is permitted." Other Rabbis taught the same.

R. Hiyya bar Joseph gave a dinar to a salt dealer. The dealer returned the dinar. R. Hiyya said: "Does he not know that already they have put a sickle in the sack of that man? He who took vengeance on the generation of the deluge is about to take vengeance on those who do not stand by their word."

127 (V. 8:10c)

PROFIT ON LOANS.

R. Abba bar Zemina gave a dinar to a baker and received (bread) from him at a low rate for all the year. Rab did not approve of it.
R. Hiyya, the elder, had a quantity of flax. The ass-drivers came to buy from him. He said to them: “It is not my intention to sell now, but at the Feast of Purim.” They said to him: “Sell to us now at the price you are about to sell it for at Purim.” He consulted Rabbi on the matter and he said: “It is forbidden.” He went out and fixed it in the college and made it a tradition.

R. La‘azar gave dinars to a man. He said to him: “What these make from now to the feast of Dedication is mine. From that time onwards, with thee alone is the control. Whether thou losest or gainest, it is thine.” He wanted to pay him a share of the profits after Dedication, but he would not accept it.

R. Isaac gave dinars to a man desiring that it should be on the same terms as R. La‘azar’s, but the man would not consent.

Kahana gave forty dinars to a man to buy flax for him. The flax was dear. He went to consult Rab. Rab said to him: “Go, take from him forty full measures.”

BABA BATHRA

LAWS CONCERNING PROPERTY

128 (II. 3:13 b)

GRIEVANCES OF TENANTS.

R. Jacob bar Aḥa removed a shopkeeper from one portico to another.

R. Abdomi, brother of R. José, had a shopkeeper dwelling under him. R. Aḥa passed by, and he did not raise any objection. Whereupon Abdomi said: “Our Rabbis pass by and they raise no objection.” R. Aḥa was angry at him (the Rabbi). R. Abdomi, brother of R. José, was ill and R. José went up to pay him a visit. He said to R. José: “Go, (to R. Aḥa) and entreat (pardon) from him.” He went and spake to the Beth Din. And the Beth Din had compassion on him and furnished him with a shroud.

A man sold all his court, but reserved in it one portico. And he used to go in and sit in this portico. The case came before R. Jonah, son of R. José. The court said: “It is not at all in thy power to go in and sit there watching who enters and comes out of his house.”

A man sold part of a court, but reserved for himself a bakery
in it. The case came before R. Jonah and R. José. They said: "Thou didst come to him: He did not come to thee and therefore thou, the buyer, must tolerate the old bakery."

129 (ibid)

CAUSES OF LAWSUITS.

Those who teach children and those who make low fences are able, or their friends, to protest one against another. The latter may say to the former: "These (children) go and come in seeking thee, and not finding thee, and they multiply paths over our gardens (lit. over us)."

The Sepphorites refused to allow one another to fasten the loom pin to the party wall. R. Abimi, son of Tobi, taught that they should put a loom between one partition wall and another.

129a (IX. 7:17a)

BETROTHAL PRESENTS.

A man sent to his betrothed numerous betrothal presents. His relatives said to him: "Do not taste anything when you are there." He went, and did not heed their advice, but ate. The house fell and they claimed all.

A man sent to his betrothed twenty-four wagons of novel kinds of things between Passover and Pentecost; and nothing perplexed the Rabbis but whence he obtained the seed of flax and olive trees.

SANHEDRIN

130 (I. 1: 18a, b)

RABBIS AS JUDGES.

R. Ba and R. Benjamin bar Japheth were disputing before R. Isaac. The decision was given in favour of R. Benjamin. R. Ba (in chagrin at losing the case) came desiring to protest to R. Amme; and he taught him that when an expert has overturned (a decision) and pronounces judgment, his decision is final.

R. Abahu was sitting judging in the turbulent synagogue of
Caesarea, by himself (i.e. alone). His disciples say to him: “Not so do the Rabbis teach us. Their precept was: ‘Do not judge alone!’” He said to them: “When these people see me sitting judging by myself they come unto me that they may agree with my decisions.”

R. Johanan, however, went to judge in the presence of R. Hiyya, the elder, and he caused a disciple to sit by him, (that he might not judge alone).

A man went to argue before R. Huna and the Rabbi said to him: “Bring me a man who shall climb the palm trees instead of me.”

R. Huna was tending cattle and he knew of evidence for a certain man. He said to him: “Bring evidence on my behalf.” Huna replied: “Give me my wages.”

A man rendered a priest unholy. The case came before R. Isaac and he caused him to eat profane things. The associates thought that he would say that he must pay the cost of the Terumah because of them.

131 (III. 2: 21a)

OTHER STORIES.

As they say, two men had a law suit in Antioch. One said to his opponent: “Whatever R. Johanan says I will agree to.” R. Johanan heard and said: “It is not at all his business to object to the adjudicator but to hearken to their words yonder and if there be any necessity the Rabbis would write and send the case to (other) Rabbis.”

(iii. 9: 21c; iii. 10: 21d).

R. Huna, when he saw testimonies exactly corresponding used to cross-examine, and when he saw them turning hither and thither he tried to put them straight.

R. Huna despised the judge who said: “Rely on the testimony of a solitary witness, but such must speak.”

R. Huna when he recognized a man’s innocence in a law-suit, though he did not know him, would help him by suggestions (lit. “open for him”) according to the Scripture passage: “Open thy month for the dumb.” (Prov. 31:).

A certain man accepted an invitation to dine. During dinner
he (his host) said to him: "Give me what thou owest me." He said to him: "Yes." After they rose, the guest said: "I do not owe thee anything." He said: "There are witnesses on my side." To which he replied: "I merely said what I did so as not to disturb thy repast."

Kahana fell asleep and left a legacy to R. Josiah. R. Lazar gathered testimony favourable to R. Josiah, when he was not present, and acquired possession for R. Josiah. And not only so but (Kahana) left written rolls, and R. Lazar wrote to his heirs: "The books which the land of Israel has acquired, no one must take them out of the land."

132 (VI. 5: 23 b)

THE SON OF SIMEON BEN SHETAH.

The hands of Simeon ben Shetaḥ were hot (busy in suppressing crime). A company of scoffers came saying: "Let us take counsel and let us bear (false) testimony against his son, that we may cause him to be put to death." They bore testimony against him and sentence was pronounced against him. When he went out to be slain they said to him: "We are liars." His father sought to have the sentence reversed; but the son said: "O father, if thou desiruest that salvation should come through thee, make me thy threshold."

(VII. 19: 25 d)

RABBIS AS MAGICIANS.

R. Liezer, R. Joshua and R. Akiba went in to bathe in the public baths of Tiberias. A heretic saw them. He uttered some magic word (lit. he said what he said) and the vault (in the bath) held them spell-bound. R. Liezer said to R. Joshua: "Joshua ben Hanina, see what thou canst do." When that heretic was going out, R. Joshua uttered a magic word and the gate pinned him, and every one who entered the gate gave him a blow, and every one who went out gave him a squeeze. He said to them: "Undo what ye have done." They say to him: "Release us and we will release thee." They released one another. When they were going out R. Joshua said to that heretic: "Look here, what canst thou do?" He said: "Let us go down to the sea." When they came down to the sea the heretic spake a magic word and the sea divided; and
he said: “Did not Moses your Rabbi do so with the sea?” They said to him: “Dost thou not admit to us that Moses, our Rabbi, walked in the midst of the sea?” He said to them: “Yes.” They said: “Walk thou in the midst of it;” and he did so. And R. Joshua adjured the prince of the sea; and he swallowed him up.

133 (ibid)

R. Liezer, R. Joshua and Rabban Gamaliel went up to Rome. They went into one place and found children making castles of sand, and they were saying to one another: “Thus the sons of the land of Israel do. They say: ‘This for the Terumah, and this for the tithe.’” And the Rabbis said: “It is evident that there are Jews here.”

They entered a place and were entertained by a certain man. When they sat down to eat (they noticed that) every dish which came in before them was first taken into a side chamber. And they suspected that they were eating the sacrifices of the dead. (eudolodura). And they said to him: “What is thy meaning in the fact that every dish which thou bringest in before us, thou hast first taken it into that chamber?” He said to them: “I have a father, an old man, and he has laid an oath upon his soul that he will never come out from that chamber until he has seen the wise men of Israel.” They say to him: “Go in, and say to him: ‘Come out here unto them, for they are here.’” He came out unto them. They say to him: “What is thy concern?” He said to them: “O pray for my son, that he may have a child,” (lit. who has no child). R. Liezer said to R. Joshua: “Joshua ben Hananiah, see what thou canst do.” He said to them: “Bring me seed of flax;” and they brought him seed of flax. And he seemed to be sowing the seed upon the table. Then he seemed to be sprinkling it. Then he seemed as if it was growing. Then he seemed to be reaping it, until he brought up a woman with a plait of hair. He said to her: “Release what thou hast done.” She replied “I will not release it.” He said to her: “If not I will denounce thee.” She said to him: “I am not able, for they are cast into the sea.” Then R. Joshua adjured the prince of the sea, and he emitted them. Then they prayed for the son, who obtained the honour to raise him who became R. Judah ben Bethera. They said: “If we came here only to resuscitate this righteous man, it was enough for us.”
196

134 (ibid)

FURTHER STORIES.

R. Joshua ben Hananiah said: "I am able to take gourds and melons and to make them into he-goats and gazelles and they reproduce goats and gazelles."

R. Jannai said: "I was walking in a street of Sepphoris and I saw a heretic taking a pebble and throwing it into the air, and it came down and became a calf."

R. Hinana son of R. Hananiah said: "I was walking on the river-side at Sepphoris and I saw a heretic take a skull and throw it into the air and it came down and became a calf. I came and told Abba (or my father) and he said to me: "If thou hast eaten of it, it was a fact: but if not, it was an illusion of the eyes."

(X. 6: 29c)

Antoninus came to see Rabbi and said to him: "Pray for me." He said in reply: "May He deliver thee from this cold weather! for it is written: ‘Who can stand before his cold?’" (Psa 147:11). Antoninus said: "This prayer is not extraordinary. Put on thy clothing and lo! the cold goes away." The Rabbi then prayed: "May He deliver thee from this hot weather!" He said: "Behold! this is prayer. Now may thy prayer be answered: for it is written: ‘There is nothing hid from the heat thereof.’" (Psa 19:1).

ABODA ZARA

IDOL-WORSHIP

135 (I. 1: 39a, b)

LEGENDS OF JEROBOAM.

In the days of Jeroboam all Israel came to him at night-fall and they said to him: "Arise, engage in idol worship." He said to them: "It is the fall of the evening. One has drunk, but one is not drunk. All the people are drunk; but if you will, go
away and come in the morning." In the morning they came unto him. He said: "Now I know that ye desire it but I am afraid of your Sanhedrin lest they slay me." They said to him: "We will slay them." When he saw a worthy man he caused to sit near him two scoffers, and they would say to this man: "Which is the most beloved generation of all?" He would say: "The generation of the wilderness." And they would say to him: "Did they not engage in idol worship?" And he would say: "Because they were beloved, they were not punished." They would then say: "Hush, the king is desiring to do so; and not only so, whereas they made but one calf, he is making two."

136 (I. 4:39d)

BUYING IN FOREIGN MARKETS.

R. Hyya bar Wa sent to buy sandals for himself from the market of Tyre. R. Jacob bar Aha said to him: "Art thou one of those who buy in a market?" He said to him: "Hast thou never bought a Lesbian loaf?" He answered: "That is different, for R. Johanan said: ‘They do not prohibit anything which is the life of the soul.’" R. Simeon ben Johanan sent and asked R. Simeon ben Jozadak: "Hast thou examined the market-place of Tyre? and what about it?" He said: "Yes I have examined it." The fact was, he gave two pounds of pepper to a courier and he went for him and found an inscription on which was written: "I, Diocletian the Emperor, built this market-place of Tyre to the divinity of Heraclius, my brother, in eighty days."

137 (II. 2:41a; II. 4:41c).

BARBERS AND WINE-SELLERS.

A proselyte had been a barber and an astrologer: and he saw by means of his Astrology that the Jews would shed his blood. It was nothing but the blood of proselytism, but whenever a Jew went desiring to be shaved he would cut him.

R. Jeremiah went to Gabalene. He taught in relation to those large wine vessels, ποτήρια, that one should fill them with water three days, from time to time. There was an Aramean whose wine-
skin burst and an Israelite received the wine into his wineskin. The fact came before our Rabbis. They gave orders to fill them with water three days, from time to time.

R. Jassa went to Tyre. He saw them covering with pitch small wine-skins and Israelites buying them. He said: "Who permitted this?" They asked R. Isaac and R. Mana and they forbade it.

138 (III. 1 : 42 c).

FUNERALS OF RABBIS.

When R. Nahum bar Simai fell asleep, they covered the statues (elmaor) with curtains. They said: "As he never saw them in his life he shall not see them in his death (lit. sleep)." But do the dead really know anything? R. Simeon ben Lakish said: "There is no difference between us (who are alive) and the righteous (dead) except words from the mouth: that is the only difference."

When R. Aḥa fell asleep, there appeared a star at midday.

When R. Ḥanan fell asleep, the statues of men bowed themselves. When R. Johanan fell asleep the wall pictures bowed themselves. They say that there was no window picture. When R. Hanina of Brath Hawran fell asleep the sea of Tiberias was rent in twain. They say that when he went up to the Intercalation the sea was rent before him. When R. Hoshaiah fell asleep the idol of Tiberias fell. When R. Isaac son of Eliashob fell asleep 70 door frames of the chief houses of Galilee were upset. They say that they depended on his piety. When R. Samuel, son of Rab Isaac, fell asleep, the cedars of the land of Israel were uprooted. They say that he took a myrtle branch and danced before brides.

When R. Jassa bar Ḥaluphta fell asleep the gutters in Laodicea flowed with blood. They say that he gave his soul on behalf of circumcision.

When R. Abahu fell asleep the pillars of Caesarea wept. The Samaritans said that they were only rejoicing. Israelites said to them: "Those who are afar off know when those who are near are rejoicing." When R. Abahu was falling asleep, there passed before him 13 rivers of balsam oil. He said to them: "Whose are all these?" They said to him: "They are thine." And he said: "All those for Abahu! And I thought I had laboured in vain." (Isa 49').
Zabdi bar Levai, R. Jose ben Petrus and R. Joshua ben Levi each said a passage of Scripture when he was dying. One of them said: "For this shall every one that is godly pray unto thee." (Psa 32°). Another said: "Let all that trust in thee rejoice." (Psa 511). And the third said: "How great is thy goodness!" Psa 3119).

139 (IV. 1: 43 d; IV. 4: 44 a).

RABBIS ABROAD.

R. Simeon ben Rabbi had a Mercury statue in his field. There came to him the station keeper. And he said to him: "Inasmuch as I hear that the Governor (ἀρχων) desires to pass here tomorrow I pray thee by thy life to remove these stones." After he had removed them he went to the Rabbi desiring to take the stones, but the Rabbi at once said: "No, they are mine." R. Ḥiyya bar Wa heard and he (quaintly) said: "His mother had a son." R. Ḥiyya the Elder did not teach it, but when he heard it from him he confirmed and established it.

R. Kappara found a ring, tied up. An Aramean child ran after him for it. The child was smiting it and cursing it. Rabbi told him to spit upon it but he did not consent to do so. This means that the heathen can unwittingly cancel his own idol worship.

140 (V. 4: 44 d).

JEWS AND SAMARITANS.

R. Simeon ben Lazar went to a town of the Samaritans. There came to him a scribe. He said to him: "Bring me a jar of wine that has been bored." He said to him: "Behold the fountain is before thee, drink." He persisted: and he made the same reply: "The fountain is before thee, drink." The scribe saw that he was pestering him, and he said: "If thou art master of thy soul, behold! the fountain is before thee, drink: if thy soul is mistress over thee, then 'put a knife to thy throat, if thou art a man given to appetite.'" (Prov 232). Previously the Samaritans had profaned it.

R. Ishmael ben R. Jose went to Neapolis (Nablous). The Samaritans came to him. He said to them: "I will show to you that you do not kneel before this mountain, but before the images which are under it: for it is written: 'Jacob hid them under the
terebinth which was near Shechem." (Gen 35:4). He heard them saying: "We will rise early and arrange those thorns." He knew that they were seeking to slay him. He rose earlier and went his way.

R. Aḥa went to Emmaus and he ate dumplings. R. Jeremiah ate cakes. R. Jeremiah ate their (the Samaritans) leavened bread. R. Ḥezekiah ate locusts. R. Abahu forbad their wine according to the decision of R. Ḥiyya and R. Asse. (Why was Samaritan wine forbidden?) There are those who desire to say that one Sabbath eve there was not found any wine in the Samaritan district. At the end of the Sabbath there was abundance from what the Arameans brought; and the Samaritans received it from them. There are others who desire to say that when Diocletian the Emperor went up thither, he put an interdict on wine and said all peoples might make libations except the Jews; and the Samaritans made libations and therefore their wine was forbidden. Others yet again desire to say that Samaritans have an image like the form of a dove, and they pour out libations to this.
VOCABULARY
VOCABULARY.

[Numbers refer to Aramaic Fragments.]

 País pron. f., this, that.
 נא pron. m. pl., procession.
 נב adv. still, yet, 48.
 נב d. נב m., blood, 137.
 נב m. Adar, the 12th. month, about March. The Jewish months were lunar. Twelve such months are 354 ⅔ days. A solar year, 365 ⅔ days: so that every two or three years, a second Adar was intercalated, 86, 122.
 נב d. נב m., a skin, hide.
 נב f., an arm, 8.
 נב (Heb.) f., love, 43.
 נב pron. this, 9, 80; that, 14, 120, 136.
 נב he who, 14; ל כ א ר he who, 14; ל כ א ר wherever, 38.
 נב Is this he? 70.
 נב Aph. of נב, to look.
 נב d. f., an ear.
 נב interj., Ho! Halloo! 112.
 נב d. m., (נַג) air, sky, 105.
 נב adj. m., black, 68.
 נב m., doctrine, instruction, 99;
 נב f. a people, 91; pl. נב, 140.
 נב m. an artisan.
 נב f. a trade, 111.
accident, injury, 16, 124.

too, also.

a treasury, 78; a granary, 94.

the Mosaic Law, 3, 21, 32, 86; 'words of law', 105.

to make hot, to heat (Dn 3:19), 83.

imf. לָיָה, 96; inv. לָיָה, 66: לָיָהא, 98, 112; inf. לָיָה: to go, to go away, to vanish, to be gone, disregarded, to die, 82, 112.

a brother; 'his b' 23; pl. נַרְאָה, 51; d. נַרְאָה.

Aha, name of a Rabbi.

m. pl. plums, 31.

(Heb. יָדָא) a seizure: 'of the eyes'; an optical illusion, 134.

backward; pl. יָדָא back part, 'of hands', 102. Prep. behind.

(Heb.) after, 71, 90.

f. another, last, 45.

f. sister; נַרְאָה 'his s.' 52, 85, 113; pl. יָדָא, d. נַרְאָה.

(adj.) adj., priceless, 142.

if, whether, or; נ... נ whether or, 44; (2) = נ it is not.

Woe! 69, 91; (2) where?

m. pl. נָרְאָה, נָרְאָה, limbs, members, 82.

m. a roof, 68; נָרְאָה 'his roof', 128.

pron. נָרְאָה f. which? 115, which passage of the Law?

m. יָדָא f., he himself, she herself.

m.; pl. יָדָא thorns, 85.

m. a knife, 106.

m. pl., booths.


Iyyar, the 2nd month, about May.

How? 49, 68; as, 78.

there is, or, are (sunt qui); "here is good reward." 56.

adv. where?

care, 9.

m. a ram, 134.

if, 3, 73, 79.

as if.

if not, but for.

if he had not (been great) 61.

pl. of 분 which? Which Rabbis? 10.

pl. these, those, 7, 51, 111, 116.

d. נַרְאָה f., a tree, 53.

f., a ship, 20, 112, 120.

d. f. mother; 'his m.' 9, 23, 46; נַרְאָה 'my m.' cf. נַרְאָה.

f. fear, awe, 117.

d. m. day-time, broad day, 21, 23.

m. a lamb, 40, 109, 81.

adv. when? 87; דָּרָא תָּי how long? 37; דָּרָא whenever.

not, nothing; דָּרָא he is not.

if, 10, 47, 82, 106, 112; when, 69, 112.

yes, 63, 91, 131; sign. of interrogation.

Inyani, an Amora, 96.

pl. these, they.

m. a prohibition: that wh. is prohibited, 79.
(στοιχεῖον) m. a portico, colonnade, 128.

Astrology, 137.

Aστρολόγος (for αστρολόγος, Pers. iskodar) a courier, 136.

an as, ¼ of a denar, 121.

Ἀστυρία (corr. strata) a street, 97.

ἀσθενής (ἀσθένεια) sick, infirm, 35, 96.

vocalized so as to resemble but due to a fancied resemblance between Heb. דוד and Gk.

πόπι Popi, 119.

possible, 39, 46, 88; אינני, 90.

ἐἰκών (εἰκόνα) c. image, statue, 138.

d. ἀφέμα, m. honour, 45, 61;

eulogy, 114.

good luck, 104.

d. אסורה, f. fire, 49.

there is, there are, 2, 32.

ב הנה I have, 9, 131, 122, 139.

There are (were) some who, 45, 101.

It is in me, I can; 112, canst thou?

(raisonable; freq. in Syr) there is, 59.

f. a woman, wife, 93, 103, 133;

d. אָסָר, 80, 103; תֵּיתָרְתָה his wife

12, 79, 86; pl. ובו women, 9; d.

נשׂה, 96.

yesterday, 101.

thus, 16, 46.

ימלְלִים, inf. ימלל; inf. ימלל: to eat, 13, 15, 20, 32;

Aph. ימלל to give to eat, 16; Part.

מלול, 47.

קָבָּלָן (קָבָּלוּת) lodgings, 25; beggar, 38.

or תַּכְסָב care, concern.


not (dissuasively, Heb.).

if not, except, 43, 79;

but, 7, 16, 26, 104, 111, 123.

f. terebinth, 140.

God, 38.

if not, unless, except.

if, 3, 80, 93.

Elijah, 69.

Alexander.

Alexander.

pl. only, ruins, 144.

Eliezer: name of several Rabbis, 61.

Eleazar: name of several Rabbis, 6, 109.

ןף or פני, a thousand, 42, 45. Pl.

Thousands, 42.

to learn, practise;

Pael פָּלַשׁ to drill, teach, 113, 130;

Aph. פלט to teach; מַעַן 'taught us', 88.

f., d. נָתָם mother (see נשים).

or וַיָּמַשׁ, d. נָתָם a cubit, the forearm, 125; pl. ובו, d. נקָם (Heb. 88) cubits.
to say, speak, 79, 93.

blood of proselytism, 137.

d. a speaker, lecturer. One who expounded the views of a Rabbi in the Synagogue, 110. The Amoraim were Rabbis who expounded the Mishna.

Aph. to believe, trust, 7.

inf. we said, 38;

"he said what he said" = he uttered a magic word, 132;

(2) to tell, order, 4, 97; (3) to mean, 95, 112, 125. Ithpe. to be said or spoken, "said, 120.

where? 51, 71; where.

pron. I, myself.

we, 58.

they; fem.

forced service, 2.

m. a man-like statue, especially, one of the Emperor.

(- above) a statue; pl., 138.

m. proconsul, 28, 109.

Antioch in Syria, 28.

we.

man.

thou.

to be healthy; Pael to heal; Ithpa.

to be healed, 93.

d. a physician, 96, 100.

f. a garment.

(strata) c. a street; pl., 90.

error for arena, theatre, 29.

cross piece: meat hung on a butcher's cross-piece, 97; threshold or lintel, 132, 138.

to bind, to render spell-bound, to forbid, declare illegal, 10, 21, 74, 89; Pael forbidden, 109;

Ithpe. to be forbidden.

forbidden, 54; unlucky.

m. wood; pl. beams.

too, also, even.

ci although, 95.

although, 98.

although, 114.

his face, 112.

m. face; usu. in pl. his, 5;

his face, 112.

to bake; inf. 101.

apoc. pl. exit, termination, 54.

m. storehouse, granary, 119.

Epippecarus = Palmyra.

even, 68, even if, 29, altho', 63.

even so, 76, 80.

either ... or, 62.

underwear, bathing dress, 9.

to turn, to flee; so Pael 71; (2) to care for, to look after.

Africa, 77; (2) Phrygia.

m. balsam, 138.

apoc. pl. spreading (of evening), night-fall, 135.
f. finger, 45, 69, 85, 90, 102; pl. toes, 102.

prep. (Heb.) with, 31, 112.
m. Aquila.

m. angel; pl., 68.
f. four, 32, 85, 88.
the four, 85, 92.

fourty.

f. fourteen.

purple.

argentaria table plate, 58.

(ἀγγυγον) a small silver coin.
c. the ark; (2) a coffin, 13, 69.
m. a cedar, 85.

Aquila.

m., l.l. f. a betrothed woman.
m. a bride, 129.
m. poison, 80.

Ursicinus, nephew of Constantine, resident as Roman General at Antioch; 28.

to meet, befall;

Ithpe. μαρτυρον to be met, to meet; Piel, ὅραμα to strike, befall, 124.

f. land, 53, 72, 77, 111; earth, ground.

to the ground, down, underneath.

below, nethermost; (2) inferior.
m. the bottom.

Heraclius, brother of Diocletian, in whose honour the market of Tyre was built.

f. fire, 49, 65; (2) fever.

Ashé, President of the Academy at Sura, redactor of the Gemara.

f. a basket, 67.

Ashkelon, a town of Philistia, 51.

m. a street, 105.
six.
sixth.
sixteenth.

= ἄρρησθι to drink, 135.
pron. thou.

c. a sign.
NnN also הָרָה, 61; inf. רָהָנִים; inv. נָרָה, 87, 96; inf. רֵיתָה: to come, 11, 26, 32; (2) to come to pass, 64; לְיַחַר a form of objurgation: "May it come to me!" 74.

Aph. יָחָנִים, inf. אשָחְתִים, 45; inv. אשָחֶה 120, 139: to bring, to fetch.

תָּתָה pron. fem. you.
תָּתָה pron. fem. you, 11.
לֹא also הַרְאִיִּים (also רָאֵי q. v.) yesterday, 62, 95.
נָרָה d. נָרָה, m. a place, 11, 55, 77.
ןָרָה m. a citron, 80.
טָתָה a woman, wife (see נָרָה).

ב prep. in, into, with, by, in return for, in the case of.
"what canst thou?"
נָרָה (1) for נָרָה father; (2) partic. coming, future; (3) pr. n. Ba (= Abba).

הָשֵׁבָה to be evil, to be displeasing, to be sick;
הָשֵׁבָה (Peal with prosth. נ) to be sick, 114.
Aph., to displease, to injure.
בּוֹשָׁה f. wickedness, 105.
טָמָות f. a mirror, a little drum, tympanum, 103.
בּוֹשָׁה pr. n. Babylon.
בּוֹשָׁה, d. בּוֹשָׁה, a Babylonian, 6, 123.
בּוֹשָׁה prep. for the sake of, 40, 93, 95, 96; because of, 18, 20.

בּוֹשָׁה (w. Inf.) in order that, 94; (w. Pfx.) because, 30, 83, 103, 107, 139; when, 31, 102; (w. Inf.) in order to, 55, 131.

לְנָה therefore.
לְנָה prep. because of, in order that; לְנָה conj. because.

לְנָה to examine, test, 77, 136.

גָּלִיל tested, sure, known; לְנָה tested by me, 'I am certain', 44.

גָּלִיל Pael יָרִי to scatter, disseminate.

גָּלִיל Ithpa. יָרִי to be agitated.

גָּלִיל f. sudden calamity, a shock. 125.

גָּלִיל to be ashamed, 68;
Aph. to put to shame, 49; so Pael.

גָּלִיל adv. in Babylonian style: — with a napkin, 35.

גָּלִיל d. m. firstborn.

גָּלִיל Bul, the 8th month, about November

גָּלִיל pl. (bouleuvai) senators, 50.

גָּלִיל the Senate, Council, 97.

גָּלִיל for בּוֹשָׁה, 11.

גָּלִיל m. a lamp, 80, 84, 90, 117.

גָּלִיל (σταυρόειν) m. a turret, station.

גָּלִיל keeper of a station, a guardsman, 139.

גָּלִיל to despise, 112;
Pael, הָשֵׁבָה to revile, disgrace; to divide; Ithpa. to be divided, to quarrel, 118.

גָּלִיל, Palp. הָשֵׁבָה to squander, 81.

גָּלִיל to rend, tear. — So Pael: 68, 104, 125. Ithpa. to be rent, 137; to be cloven, 132, 138.
to pick out, choose.
adj. chosen, choice, elect, to be idle, to cease working;

**Pael**, to abolish, cancel, to be idle, to cease working;

**Ithp.** to be choked, to swallow.

**Ithpe.** to build, to be built, 9, 106.

**Pael** to despise, 12.

**Ithpa.** to entreat, 3, 128.

**Pael** to weep, 72, 103, 138.

**Pael** to pick out, choose.

**Ithpe.** to be sought for, to be requested, 128;

**Ithpa.** to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;

**Pael** (Heb.) to seek, to ask for, to desire, wish, 9, 38, 45, 53, 80, 93, 127, 135;

**Ithpe.** to be sought for, to be requested, 128;

**Ithpa.** to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;

**Ithpa.** to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;

**Ithpa.** to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;

**Ithpa.** to search, investigate; (2) to visit (the sick), 42, 50, 80, 90, 96, 100;
outside.

prep. without, 29; except, 39, 140.

d. a son; 'his son', 48, 71, 109; pl. 'his sons', 72.

Also 'our sons', 110; 'his sons', 123.

a man passim.

to create 31;

Ithpe. to be created, 3.

Baraitha, doctrines of the Tannaim not contained in the Mishna.

This extra-Mishnic material was collected in the Tosephta.

Peil blessed, 46, 51;

Pa'el (Heb.) blessed, 31;

Pa'el to ask a blessing, to say grace, 31, 32.

pr. n. Berakiah, a Rabbi, 123.

pr. n. a place, Berakta, 31.

conj. only, but, 21, 84.

m. lightning; pl., 49.

to purify.

adj. clean, innocent, 80.

d. a daughter, 93, 96, 101.

a divine voice from heaven, 49, 76.

B'rath Hawran, a place, 138.

m. flesh, 16, 73.

a daughter.

the same day.

a divine voice, Bath Kol, 90.

prep. after (of place), 9, 83, 90, 119; after (of time), 32, 53, 63, 96.

conj. after, 131.

adv. afterwards, 60.

f. to be high, proud;

Ithpa to exalt oneself, to boast.

f. majesty, pride.

to ransom, redeem.

redeemer, 99.

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ירָב to-day, 111.

ירָב m. Greece.

ירָב pr. n. Rabbi Jonah, 28, 114.

ירָב f. a dove, 140.

ירָב pr. n. Jonathan: name of several Rabbis.

ירָב pr. n. José = Joseph: name of several Rabbis.

ירָב much, abundance; with אָבֶה, more, 98.

ירָב to borrow.

Aph. יָרָבָא to lend, 126.

ירָב m. privacy, 80.

ירָב adj. single, lonely, only; a single authority, 89, 130.

דָּא (= יָאָב) 'let him be' 113.

דָּא m. (Heb.) wine, 94, 140.

דָּא or יָאָב to be able, 45, 64; followed by participle, 3, 91, 101, 112.

דָּא or יָאָב to bear (a child) 79, 86.

Aph. יָרָבָא to beget, bear, 86.

Ithp. to be born, 9.

דָּא m. (Heb.) a child, 109.

דָּא (v. יָאָב) to be wont; to learn, 22, 69, 71.
**Peil, 장: accustomed to, (followed by Part) 57, 61, 82, 88, 117.**

**Paet, 장: inf. 장 112: to teach.**

**Aph. 장: to teach, 74.**

**d. 장: m. sea, 72, 132.**

**Aph. 장: to swear.**

**pr. n. Jannai, Jannaeus, a Rabbi, 7.**

**to suck; Aph. 장: to suckle.**

**to bind; to bind oneself, vow. 장 d. m. (1) a chain, prison;**

**(2) pl. sufferings, 44, 88. 장 pr. n. Jacob: name of Rabbis.**

**Hiph. 장 (Heb.) to profit, 40. 장 d. m. a wild goat. 장 (Heb.) strong, handsome.**

**Adv. well, 98. 장 (Heb.) to pour out, to cast (metal).**

**Pass. Part. 장 cast, cast hence; mortal, 68. 장 to roast; Peil, roasted, 93.**

**Aph. 장 to set on fire, kindle. 장 to be heavy, precious, costly.**

**Aph. 장 to honour, 12, 125.**

**Also 장 to honour, 46. 장 pl. 장 adj. costly, 80, 127. 장 adj. precious, 90; dear, 121, 127. 장 d. 장 m. honour, dignity, 69; value, 90. 장 to permeate; Aph. 장 or 장 to teach, 74, 78, 94, 96, 129.**

**Aph. 장 (Heb.) fear, 43; a venerated object, 45. 장 (Heb.) to descend; Hiph. 장 to send down, 42, 125. 장 adj. pale green. 장 pr. n. Jerusalem. 장 a Jerusalemite, 60. 장 d. 장 m. (1) a month, 115, 134; (2) a new moon, 99. 장 d. m. a market-place, 136. 장 d. 장 m. verdure, 66; vegetables, 75, 79. 장 green, 68. 장 to inherit, 46 'the garden of Eden'. 장 m. an heir, 131. 장 d. 장 an inheritance, legacy, 131. 장 m. heir, 131. 장 Hiph. 장 (Heb.) to cause to sit, to seat, 116. 장 pr. n. Jesus, 93. 장 (Heb.) to sleep, to be sluggish, 80. 장 (Heb.) sitting, 88. 장 f. a Jasper. Benjamin's jewel, 45. 장 sign. of Accusative (Heb.) 96. 장 Acc. Pron. 장 me; 장 thee, 61; 장 104. 장 (1) to sit, 21, 27, 32, 104, 106; (2) to dwell, 68, 105; abide, 71. Aph. 장 to cause to dwell, to place, 69, 107; to cause to sit, to seat, 81, 121, 130.
 Heb. a Cuthite, a Samaritan, 76, 85, 108, 139.

prech, d. אֲרוֹן, confectionery, preserves, 94.

 long ago: now, 14, 140; already, 27, 95, 109, 126.

 to tread, press, crush, 101.

 when, 1, 22, 62, 98, 120; as, 45.

 adv. now, 32, 51, 65, 72, 105.

 until now, 14.

 adj. worthy, 103.

 to put to work, 47.

 thus, at this time.

 like this, thus, 127.

 d. מַשָּׁמֶשׂ m. a priest, 74, 130.

 d. מֱנֶסֶת m. a thorn; pl. 140.

 com. a mule.

 d. מַשְׁאִית f. a window, 102, 115.

 like, 43, 45, 116; equivalent to, 43.

 d. מַשְׁאָל f. a wine pitcher, jug, 113.

 Heb. for how much more, 76.

 every one who.
directly opposite.

מִנָּה, d. מִנָּה a bride; pl. 49.

מַעֲלוֹת, m. מַעֲלוֹת, Kilaim, mixture of wool & linen; copulation of heterogeneous animals; yoking of ox and ass together, 67.

בָּבַל, d. בָּבַל m. a dog, 47, 81.

אכָל, anything, 17, 32, 38, 63, 91; something. Interrog. Is there any?

תֵּאַל, nothing, not at all, 38, 45, 153.

(Heb.) a vessel, 89; weapon, 122.

(שָׁלֶשׁ) a command.

כָּל, to combine, generalize, 110.

כָּל, m. a crown, garland, 84.

כָּל, d. m. a general rule, 69.

כָּל, adv. how much, 121; how many? 105; ever so many, 82, 98; like, as much as.

כָּל, conj. as, 16, 68, 84.

כָּל, adv. how much! how many? 61.

כָּל, d. m. a heathen priest.

כָּל, or כָּל adv. thus, so, 12, 86, 89, 109.

כָּל, פֵּל, to surname.

כָּל, d. f. synagogue, 15, 18, 28, 48, 61.

כָּל, (Heb.) to enter, 51, 69.

כָּל, to oppress, humiliates.

Ithpe. to humble oneself, to bow, 70, 105.

כָּל, to gather in, 78, 86 (opp. to לְעֻנָּה; to collect, assemble.

כָּל, d. כָּל m. a cup, 32, 92.

כָּל, to cover, hide. So פֵּל, 68, 113, 114.

כָּל, m. Orion, the giant, 39.

כָּל, Kisie, the 9th month, about December.

כָּל, d. כָּל m. silver, 58, 77, 121.

כָּל, to be angry, 13, 30, 32, 61, 69, 128.

כָּל, to overturn, upset, 112, 114; to compel, force, 48, 119, 120.

Ithpe. to bow oneself, 138.

כָּל, to double, 95, 111.

כָּל, to bend, force, overturn, 130.

כָּל, to deny, 7. With ב obj., 99.

כָּל, d. מִקְרָפ m. a village, 53, 89, 107, 114.

כָּל, m. a cabbage, 55.

כָּל, Aph. כָּל to proclaim, announce, 24.

כָּל, unwillingness; לְעֻנָּה against my will, 97, 139.

כָּל, to roll up, bind round, 80, 82, 90;

(2) to roll up the bread, to dine, 104.

כָּל, Pael. Nithpalp., to turn pale, 69.

כָּל, d. כָּל m. a vineyard, 53, 54, 85, 143; pl. כָּל זְרָיִם 106.

כָּל, d. womb; bowels, 102.

כָּל, כָּל pl. divan, throne.

כָּל, d. כָּל f. leg, 85.

כָּל, (Heb.). Niph. to be struck, to stumble, 90.

כָּל, to be right, fit, proper.

כָּל, adj. (1) proper, ritually permissible, 124; (2) worthy, 135; (3) noble, 106.
(Heb.) propriety, 98.

בַּאֵן, d. אָמַת m. a band, class; party.

Pell, בַּאֵן to write; to bequeath, 52.

בַּאֵן, d. אָמַת writing; a document;

pl. 83.

חֹבֶּה f. a wife's marriage settlement.

חֹבֶּה, d. אָמַת m. shoulder, 43.

ן with Suff. מֵן, מֵן, מֵן, מֵן, מֵן to; towards; מֵן, with direct object of verb.

ן מֵן not.

מן ( = מֵן) 54: are they not? 80: it is not (allowed).

בַּאֵן, d. אָמַת m. heart, 72, 112.

Also אָמַת בַּאֵן. d. 82.

אָמַת בַּאֵן, pl. אָמַת בַּאֵן felt clothes, 9.

שָׁמְבַלְכֶנָה to put on, clothe oneself.

Pell, clad 'in Kilaim', 67, 'in sandals', 114; wearing 'shabby clothes', 104.

Aph. to clothe another, 68, 75.

שָׁמְבַלְכֶנָה m. a garment, 112.

שָׁמְבַלְכֶנָה to burn, to be passionate, 114.

שָׁמְבַלְכֶנָה I. therefore. II. whither? 72.

שָׁמְבַלְכֶנָה pl. men who keep gladiators, 80.

שָׁמְבַלְכֶנָה, d. אָמַת m. a table, 68, 85.

יו to curse; Pell, cursed.

יו to join to, accompany, 90.

Aph. יו to escort, walk w. a parting guest.

Pael, יו = Aphel.

Hiph. (Heb.) to lend, 92.

(Heb.) to them, 11.

(Heb.) m. a purchaser, 136.

בַּאֵן, d. אָמַת m. bread, a meal.

שָׁמְבַלְכֶנָה (1) to whisper, 93, 108; (2) to charm 'the eyes', 117.

שָׁמְבַלְכֶנָה f. a whisper, spell, 22.

י = מֵן, not; w. suff. מֵן, "I am not," 5.

מָלַךְ (litra) a Roman pound weight, 13, 124.

FileNotFoundException pl. (delator) informers, advocates, 109.

אָמַת there is not, none, 56.

אָמַת m. night, 59, 66, 83, 113, 134.

אָמַת by night, 92, 96.

אָמַת (see וי) I am not, 5, 73, 101.

אָמַת or מֵן (אַמַּט) a harbour, 20.

אָמַת (אַמַּטַּה) a robber, 63; pl. 113.

אָמַת robber, 14, 37.

אָמַת d. m. a stew-pot, 53, 75.

נָלְכֶנָה, d. m. a scoffer, 14; pl. 131.

אָמַת m. purchase, 75.

אָמַת, d. אָמַת m. tongue, 32, 120.

אָמַת, c. אָמַת, d. אָמַת there is (was) not, 3, 76.

אָמַת I am not, 96; אָמַת 3.

אָמַת I have not.

יו to soak; pass. saturated, 109.


יו to toil, work, study, 3, 71, 88, 112.

יו for וי La'azar, 99, 106.

יו above, over, 39, 69; upwards, 74.

יו to the surface, 76.
to be beaten, 47, 84, 115.

* Aph. לַעֲבֹר* to beat, thrash.

לָכַפּ (to buy, 136.

לָכַפּ to pick up, gather. So *Pael:*

‘gathering the produce of the Sab-

batic year’, 76.

לָכַפּ (= *לָכַפּ*) to the ground, below,

39, 61, 115.

ב

לָכַפּ (followed by Dagh. f.) for *לָכַפּ,* from

(of place, time, fact).

לָכַפּ what? how?

לָכַפּ, pl. לָכַפּ; a hundred, 13, 32, 45.

לָכַפּ dual, two hundred, 45.

לָכַפּ what? 56, 93.

לָכַפּ who? 69, 72, 111, 124; what? 91;

whom? 51.

לָכַפּ he who, 24, 61, 101.

לָכַפּ m. (1) a vessel, utensil;

(2) a garment, 67, 68, 104, 114;

pl. goods, belongings, 110, 125.

לָכַפּ m. a well, spring, 64, 112, 140.

לָכַפּ prep. without, 76.

לָכַפּ m. a supper, 131.

לָכַפּ m. a neighbour, 51.

לָכַפּ m. neighbour.

* Fem. לָכַפּ; pl. לָכַפּ 117.

לָכַפּ m. a dish; a dinner, 131.

לָכַפּ m. a sickle, 126.

לָכַפּ f. a roll of parchment. The

name of a treatise in the Mishna:

Megillah.

לָכַפּ (Heb.) *adv. for nought, 88.

לָכַפּ prefix, because, since.

לָכַפּ *f. tribute, tax, fine, 95.

לָכַפּ *f. a province; a town, 82, 105,

106, 125.

לָכַפּ or מָלְכָּלִים that wh. belongs to

one; property, 84, 93, 119.

לָכַפּ, d. מָלְכָּדְוּ m. Midrash, expo-

sition.

לָכַפּ Library, Lecture-hall,

55, 111.

לָכַפּ what? 64. רַבּ whatever, 60, 82,

123, 132.

לָכַפּ who? 73.

לָכַפּ to circumsice, 111.

לָכַפּ מָכַבְּלִים m. a load, burden, 91,

104.

לָכַפּ (modius) m. a bushel, 95.

לָכַפּ to sink.

לָכַפּ m. a tax-collector, 112.

לָכַפּ מָלְכָּדְוּ m. a mule, 65; pl. מָלְכָּדְוּ.

לָכַפּ מָלְכָּדְוּ m. approved; an expert, 130.

לָכַפּ מָכַבְּלִים m. the additional prayer

recited on certain fast or festival
days, 26, 96.

לָכַפּ (Heb.) m. a band, fetter; pl., 14.

לָכַפּ מָלְכָּדְוּ m. a festival, 114.

לָכַפּ the outgoing; following day, 75.

לָכַפּ מָלְכָּדְוּ m. sanctuary, 9, 106.

לָכַפּ to die; *pft. לָכַפּ; part. לָכַפּ

81, 86, 93, 124.

לָכַפּ m. מְלָכָה m. death, 72, 114.
A door-post; a parchment with the words of the Shema written upon it.

A demon; a destroyer.

Sunrise.

To wipe out; to protest.

To forbid, protest.

To smite, beat.

A curtain; matting.

Half.

To scrape off.

To-morrow.

On the morrow.

To reach; to arrive; to happen to.

To bring, fetch.

A festive booth.

Moveable goods, chattel.

Setting (of the sun).

To let rain; to bring rain.

(Matra) A matron; a woman of position.

Who? anyone; he who.

While, when.

Is there? Is it then? Indeed?

Indeed; if indeed.

At once.
fulness, abundance, 140.

to reign; to consult, 56.

Ithpa. to consult, advise with, 63.

D. A king, 9, 32, 107.

M. A kingdom, 5, 82; the royal court, 28, 32; a command from the king, 119.

D. A queen, 64, 82.

Melon (μυρολίκων) a cucumber-melon, 81.

M. Wealth, money, 32, 61, 113.

D. A bastard, 123.

Prep. from; out of; because of; more than.

What? that which, 60.

Pl. clothes, baggage, 109.

Pr. n. Mana, a Rabbi, 75, 98, 119, 121.

Whence? 61.

To reckon, calculate, 84, 98.

Pael, to elect, appoint, 56, 69, 99; pass. part. appointed, 70.

Who is he? who is it? 11.

A gold or silver coin = 50 sacred shekels.

Manner, custom, habit, 11, 88.

(Heb.) Comforter; Menahem, a title of the Messiah, 9.

D. f. (1) meal-offering; (2) afternoon; afternoon-prayer, 23.

M. Number.
230

Pl. con. outgoings; close of Sabbath, 83.

אֶפְּרוּ (v. הוֹדָף) m. a key, 45, 125.

אֶפְּרוּ (Heb.) to find, 32. Niph. to be found, 97.

אֶפְּרוּ, d. אֶפְּרוּ f. a command; a charity, 59, 111.

אֶפְּרוּ f. a net, 76.

אֶפְּרוּ f. something found, a find, 97.

אֶפְּרוּ, d. אֶפְּרוּ m. an Egyptian.

אֶפְּרוּ (Heb.) m. a sanctuary, 87.

אֶפְּרוּ or אֶפְּרוּ m. a place, 11.

אֶפְּרוּ f. pl. rents (torn in mourning), 85.

אֶפְּרוּ (for אֶפְּרוּ) to say, 9, 32, 45.

אֶפְּרוּ, d. אֶפְּרוּ m. lord, sir, master, 140;

my lord, 30, 61;

pl. אֶפְּרוּ = sing., 116.

אֶפְּרוּ to be bitter.

Pael פָּלִינָה to rub out, efface, 7.

Mercurius a Mercury-statue, 139.

d. m. a fist; a blow, 114, 132.

דָּם m. f. mistress, 112.

דָּם m. a divorcer; former husband;

d. אֶפְּרוּ, 118.

אֶפְּרוּ m. oil, 85, 94.

אֶפְּרוּ to besmear, anoint.

אֶפְּרוּ m. Messiah, 9, 68, 72, 107.

אֶפְּרוּ m. f. a rope, 71.

אֶפְּרוּ to stretch, draw along; to run on, to run (with blood), 138.

אֶפְּרוּ m. a hostage, 95.

אֶפְּרוּ (Heb.) the book of Proverbs, 125.

אֶפְּרוּ The Mishna: a classified collection of the authoritative decisions of the Rabbis on matters of Jewish Law, committed to writing after the Hadrianic war, 135 A. D.

אֶפְּרוּ m. drink; pl. fluids, 62; a feast.

אֶפְּרוּ f. an academy; a seat, abode, 71.

אֶפְּרוּ to delay. Aph. to wait, 118.

אֶפְּרוּ = Heb. אֶפְּרוּ, the Mishna, 121, 127.

אֶפְּרוּ (Heb.) m. a gift, 59.

אֶפְּרוּ f. a gift, grant.

אֶפְּרוּ m. a Mishna-teacher, 111, 116.

אֶפְּרוּ pr. n. Mattaniah, a Rabbi.

אֶפְּרוּ (Heb.) to be sweet. Piel, (2) to sweeten, 110.

אֶפְּרוּ m. weight, responsibility, 56.
א, pron. I.
נה to bark, 81.
אמר נ carcase of an animal which has not been slaughtered, 73.
נה to be dry, to become dry, 120.
נה to draw, drag, 53.
ר (Heb.) m. a ruler, 32.
נה to eat, dine; inf. נ, 131.
נה to touch.
Pael, to smite, 57, 117.
Aph. to arrive at, reach, 17. Hiph., 44.
ל(m. a turner, 93; a carpenter, 111.
ל or נל. d. m. a free-gift, 95.
ל to vow, 105, 117.
ל d. m. a vow, 119.
ל to lead, guide; to practise 'honour to parents', 46; to treat 'with honour', 69.
Pell כי to be wont, accustomed, 6, 74, 95.
ל to cry. Pael, to bray, 63.
ל to shine. Pell (1) to be bright, 92; (2) to remember, 32.
Pael, to give forth light, 106.
ל m. light; 'rich of light': an euphemism for 'blind', 61.
ל, d. נל. m. a river, 97, 120.
ל pleasant, easy; with נ, 'better', 93.
ל, d. נל. a heathen, 51.
ל d. m. a loom, 129.
ל to slumber, 80, 106.
ל, f. female, 69; pl. נל.
ל (corrupt. for lucanica) a sausage, 97.
ל, d. נ כ a fire, 28, 93; flame, 49.
ל m. a Nazirite; pl., 32.
ל to rebuke; inf., 83.
ל to suffer injury.
נה d. m. one going down from Palestine to Babylon, 72.
נה נח נ נח pr. n. Nehemiah, a Rabbi, 60.
נה pr. n. R. Nahman bar Jacob, 27.
ל (Heb.) m. a serpent, 76.
Pael, to practise sorcery, 91.
ל d. m. copper, 121.
לה inf. נ וה: to go down, 12, 20, 56; to come down, 42, 103.
ל m. a baker.
ל m. a bakery, 128.
ל (Heb.) f. receipt, 12.
ל m. a watchman, guardian, 111.
ל (Heb.) to take.
Pael, to lift up, exalt.
ל com. a ladle, 89.
ל to watch, guard.
ל ( = after open syll. or 1) it is, 64.
ל adj. right, good.
ל (Heb.) a detachment of soldiers, 95.
ל d. m. law.
ל heated (Niph. part.).
ל, נל. the borrower, a by-name of a certain type of Pharisees, 43.
Nicolaus date, 93.

PAEL שס (trsp. נגש) to stick into, insert:
- to insert a 'knife into a radish', 80.
- to insert a 'knife into a radish', 80.

to blow up, to whistle, 85.

Ithpa. קלח to swell, 85.

to fall, 64, 71, 91, 93.

Aph. קלח to fell, throw down.

to go out; inv. מב ות 66, 69, 90;
to come out, 105; to apostatize, 91.

Aph. מב to send forth, 63, 95;
to bring out, 31; to bring to an end, 99; to collect, 120.

Niph. קלח to become much or many.

Aph. קלח to enlarge, make room for, 71.

Niph. קלח m. a soul, 113;
- (2) person, self, 20, 93.

Aph. קלח he pretended, 108.

pr. n. a Nabatean, 98.

d. מקר m. a blossom; pl., 84.

Aph. קלח to succeed, conquer, 28.

Aph. קלח to cheer up, play before, 83.

( transpos. of נגש) to insert.

Aph. קלח to be clean. PAEL נגש to cleanse.

to cut. Aph. to let blood; to be bled, 13.

d. כתב adj. clean, 7, 112; pl. 104.

pr. n. Nikai, 87.

I. to strike; to borrow, 43.

Aph. to knock; to compare.

Aph. to besiege, 108; to surround, 65, 82; to lend, 43.
by-name of Pharisee, 43: 'a borrowing Phar.,' one who borrows money to pay tithes.

to pierce, bore, 80, 81.

to smite, strike.

_Aph._ to knock, 103; _inf._ 102.

_m._ man. Only w. _d._ (son of) man: a man _ש_ passim.

to forget. So _Ithpe._ 97.

or _m._ Prince, 82, 111, 101.

_IIhpa._ f. lifting up; elevation to office.

The office of Nasi or Prince, 69.

_IIhpa._ to recover, get well, 68.

to kiss, 4, 48, 85.

_d._ _f._ pl. of _w_ (q. v.) women, 96, 112.

(impf. & _inf._ only) (1) to give.

_Inf._ 71, 83, 104. _Inf._, 60, 123, 127.

(2) to put, place.

to fall off, drop out.

_Hiph._ to untie; relax, 75.

_or _m._, _d._ _f._ a seah, a dry and liquid measure, 53; _pl._ 64.

_Pael._ to defile, 130. _Pe._, to be unclean.

_m._, _f._ _pl._ _adj._ old, 32, 71; _pl._, 60, 85, 88.

An elder; a teacher, 82.

_d._ _f._ old age.

_d._ _m._ a reasoner, 122.

to carry a load.

_Pael._ to send presents of betrothal;

_pass._ _f._ pl. betrothal presents, 129.

_m._ a head-cover, falling on shoulders, 90.

IV. with _g._, glance of face, 65.

to think, understand, 13, 54, 62;

to hope, 113; to conclude, infer, 115.

_Ithpa._ to expect; _Part._ to be expected, 84; evident, 133; intended, 88.

_Aph._ to illustrate, explain, 125.

_Pael._ to tolerate, endure, 128.

to bow the knee, to worship, 140.

_m._ a cluster of grapes, 54.

_to grow in size or number.

_m._ or _adj._ numerous, large;

many; enough, 55.

_abundant of light (blind),

Adv. much, 16, 80; very, 12, 69;

more, 71.

_m._ Segan, viceroy; adjutant high priest.

_m._ a storm, hurricane, 112.

_d._ _m._ (_σωδων_ ) a linen sheet, 82, 100.

to arrange, put in order, 140. So _Pael._

_d._ _m._ (1) a row, class, category, 90; (see next page).
(2) a chapter, 87; Scripture lesson, 90;
(3) a lecture-hall, school, 90, 102;
(4) a colonnade, 100.

םַעַל to be a witness.

םַעַל d. m. a witness.

פִּי to fence in, mark off.

Hiph. to remove a landmark, 59.

נזְילָם (solea) m. slippers, 96.

נָלָס m. a ladder, 100, 102.

פִּי to tie, adjust.

Pael, to mark, define.

נָס m. a horse, 97, 111.

נָס, d. גָּשָׁם m. an end, 30, 105.

גָּשָׁם at last, 71.

גָּשָׁם not the end of the matter; not only, 100.

כְּבֵד to bathe, wash oneself, 11, 58, 83;

inf. כְּבֵד 20, 89.

Aph. כְּבֵד to cleanse, wash something.

נֶפֶש adj. gray, old, 90.

נֶפֶש m. dross; pl., rubbish, 124.

סֹפִיטָס (σοφιστής) m. a sophist, 77.

סֹפִיט m. Sivan, the 3rd. month, about June.

סָהַר d. m. side, 68.

סָהַר m. a fence, hedge, 143.

סָהַר Pael, to support (a thesis), 9, 112.

סָלָס m. a coin worth four dinars, 98, 121.

סָלָס (σημείον) m. a sign, 90, 112.

סָלָס pr. n. Simonia, a town W. of Nazareth, 46.

נהָל m. a travelling company; a party, 56, 130.

נהָל d. m. a book, 8.

נהָל (sicarius) m. a sausage-maker, 97.

נהָל to look.

נהָל m. a knife, 80.

נהָל to see clearly.

Ithpa. יְבַטֶּה to look at, 71, 72, 81, 109.

נָלַס to count, reckon.

Aph. בְּבָטֶה to agree, 65.

נָלַס to be in danger; to be dangerous, 93.

Pael, to endanger, 20.

נָלַס f. (Heb.) danger, 70.

נָלַס d. f. danger, 20, 70.

נָלַס (Heb.) to exalt (from Ben Sira), 32.

נָלַס to go up, 45, 68, 80, 90;

to come up, 12, 32, 35, 99.

Pael, לְלָס to remove.

נָלַס f. fine flour, 40.

נָלַס to be blind.

Pael, לְלָס to blind; to shut the eyes, 6.

Ithpa. לְלָס to become blind, 60.

נָלַס, d. לְלָס m. powder; poison, 80.

לְלָס to lay the hand upon; to ordain;
to support, 71; to lean upon, 90.

Peil, לָלָס near, adjoining, 106.

Aph. לְלָס to support by Script-
ture; to lean upon, 97, 143.

Ithpa. לְלָס to lean on, 6.
to be red.

Pael, פֵּטַר to redden, cause to blush, 112.

נָטַר to hate, 81.

ם נָטַר m. a sandal, 90, 114, 136.

Sanhedrin, the supreme council of the Jews, consisting of 71 members, exercising jurisdiction wherever Jews settled; by anachronism we find a S. in the days of Jeroboam, 135.

רָטַב m. a guardsman, bailiff, 111.

רָטֵב d. f.; pl. רַבֵּימִים, barley, 93.

רָטֵב to cut in pieces; to give to eat.

Ithpe. בִּסְתָּחַת to shrink, be afraid, 59.

מַנְפָּה m. spontaneous growth, 54, 76.

רַבְּמִים pr. n. m. Palmyra (?) 82. This word Jastrow explains as 'riot'.

רֵבֵם m. a sabre, 82.

לָטַת to be or do enough...

Pael, to give enough, 64.

Aph., to give enough, 64, 80; to supply, 114.

לָטַת, Pael לָטַת to shave, 14, 107, 113.

Ithpe. בִּשְׁתָּחי to be shaved, 137.

לָטַת m. a barber, 107, 137.

לָטַת, d. לָטִים, m. a scribe, 76, 87, 98, 110.

לָטַת, d. לָטֵים, m. a book, 32, 70, 106.

Heb. pl. לָטִים books, 131.

לָטַת f. the office of scribe, 110.

לָטַת, d. לָטֵים, m. sackcloth, 75; a sack, 94.

לָטַת to stink, 63.

Aph., to turn sour, 128.

לָטַת to be corrupt; to sin, 134.

מָטַת m. a Saracen, 82, 103.

מָטַת d. f. a female Saracen, 64.

מָטַת d. m. winter, 8.

לָטַת to shut up, seal.

Ithpa. בִּסְתָּחַת to be sealed, 60.

לָטַת m. something undefined, 95.

לָטַת (Heb.) secrecy, 59.

לָטַת (1) to do, 4, 72; (2) to make, 97; (3) to act, 98; (4) he made himself, feigned, 117; (4) to produce, 80; (5) to spend time, 76, 134.

Ithpe. to be made, become, 49, 114, 116, 134.

לָטַת d. לַבֵּה m., a slave, 90, 101, 104.

לָטַת (Heb.) f. worship.

לָטַת d. m. grain, 64; crops, 65.

לָטַת d. m. intercalation of a thirteenth month, a second Adar, 99, 115, 138.

לָטַת f. work, 55, 97; employment, 19.

לָטַת to pass by, 6, 9, 53; to travel, 111.

Ithpa. בִּשְׁתָּחי to pass; emit 'saliva,' 81.

לָטַת f. sin; pl. לָטִים or לָטַת m., a circle: a cake, 91, 112.

לָטַת to be round. Pael, to roll.

לָטַת (Heb.) to be troubled, desolate, 112.
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דָּעַי prep. until, as far as.
דָּעַי until; while, 54, 125; before, 80, 82, 106.
דָּעַי before, 23.
דָּעַי while.
דָּעַי still, yet, 107.
דָּעַי (Heb.) f.; pl.  דָּעַי lentils, 53.
דָּעַי d. m. a fact, 32, 80, 91; an anecdote;
pl.  דָּעַי works, 68.
דָּעַי still, yet; דָּעַי too, besides, 36;
דָּעַי not yet.
דָּעַי and not only so, but, 71, 107, 111, 112.
دليل m. a yoke, 5.
دليل = הָלָדוּ to come in; part.  הָלָדוֹת, 9, 37, 116.
Pale,  הָלָדוּ to bring in.
دليل d. m. perversity, evil; disease, 72.
دليل m. pl. endives, 65, 105.
دليل adj. powerful (in magic), 12;
young.
دليل f. (1) a 24th part of an hour, a
moment; (2) 12 hours, day, or
night; (3) due season, 15, 18.
دليل, Pa. دليل to watch, guard, 113.
دليل to be sorrowful, in distress.
Aph. دليل to distress, annoy, 69, 77, 116.
دليل to arouse, awaken; to awake.
Ithpe. دليل to awake, 45.
Ithpe. دليل to awake, 30, 80, 102, 106.
دليل m. skin, 93.
دليل d. m. a raven, a crow.
دليل d. מְלָדָה m. a goat.
دليل f. Temple-court, 106.
دليل to put on an over coat.
Ithpa. to cover oneself, 119.
دليل to sneeze, 96.
دليل d. m. intercalation (see מֵאָבָה).
دليل m. a fetter; a ring, 139.
دليل d. מְלָדָה m. height, heaven.
دليل from above.
دليل c., f. מְלָדָה falsehood;
(2) a pretext, cause, 71.
دليل, d. מְלָדָה m. high, uppermost;
Most High;
m. pl. מְלָדָה; pl. f. מְלָדָה upper, 15.
دليل prep. above, upon; at, 36: angry at.
دليل d. f. a higher chamber, 80.
دليل prep. with, for יָב (q. v.).
دليل, d. מְלָדָה f., (1) an eye, 70, 112;
pl. מְלָדָה רֹאִים eyes, 60, 105, 85, 104.
دليل m. evil eye, 57.
دليل 2) a spring, fountain.
دليل d. m. business (see מְלָבָה).
دليل f. dough, 87.
دليل f. counsel, 132.
دليل m. a mouse, 64, 68.
دليل prep. (w. suff. to pl. מְלָדָה)
(1) upon, 6, 45; (2) instead of, 3,
(3) towards; (4) for, 16, 61, 130;
(5) at, with, 69; (6) concerning,
68, 79, 103.
دليل or יָב יָב although, 98.
دليل through, by means of.
دليل m. a leaf.
(Heb.) to come up, to grow, 107.

adj. wretched, 63; poor, 38.

f. (Heb.) an upper chamber, 100.

p. (Heb.); inf. יָשָׁע; impf. יָשָׁע; imper. יָשָׁע; part. יָשָׁע:
to go in, to enter, 28, 56, 63, 80, 96, 114.

Aph. יָשָׁע to bring in, 57, 89.

Ithpe. יָשָׁע to attempt entrance, 90.

m. produce, 79.

d. m. eternity; antiquity; the world, 3, 6, 49, 65.

for ever, 71.

m. a hurricane, 9.

prep. with, 89, 91, 105; near.

d. יָשָׁע m., people; pl., 78, 85.

לְיָשָׁע 0 nobody, 90.

לְיָשָׁע 0 everybody.

(Heb.) to stand, 112; to abide, 109.

m. a pillar, 103, 138.

d. יָשָׁע m. wool, 123.

I. to answer.

Ithpa. to be answered, 103, 104.

II. Pael, to be late, 88, 89, 102.

Ithpa. to be afflicted, to fast, 98.

adj. humble, meek, 69.

d. f. chance, 116.

or יָשָׁע יָשָׁע d. m. neck, throat, 14.

(Heb.) to punish, 117; to fine.

m. management, concern, 127.

to busy oneself, 17, 28.

Ithpa., to study, 93.

d. m. business, 115; habit, character, 98.

d. m. dust, 81; soil, 105.

or יָשָׁע יָשָׁע f. counsel, plan, 132.

to be slothful. Nithpa., to shirk trouble, 68.

to keep back, restrain, 105, 106.

, d. יָשָׁע f., Feast of weeks, Pentecost, 129.

pr. n. Akiba, a famous Rabbi who died in the Jewish rebellion in 135 A.D., 6.

לְיָשָׁע to uproot. Ithpe. to be uprooted, ruined, 138.

לְיָשָׁע to vouch for, stand surety for, 64.

לְיָשָׁע, d. יָשָׁע f. sunset, eve of the Sabbath.

לְיָשָׁע m. an Arab, 9.

לְיָשָׁע d. m. surety, 80.

לְיָשָׁע to disturb, 131.

לְיָשָׁע f. Arabia, 119.

לְיָשָׁע adj. uncircumcised.

לְיָשָׁע d. יָשָׁע m. a bed, 80, 85, 96;
(2) a coffin; bier, 49, 72.

לְיָשָׁע to flee, 18, 32, 58, 82.

לְיָשָׁע (Heb.) grass; pl., 107.

לְיָשָׁע (Heb.) to do, make; spend ‘time’ 108.

Niph., to be considered as if, 89.

(Heb.) smoke, 128.

adj. expensive, very rare, 82.

f., יָשָׁע m., ten, 81, 84.

Pael, to tithe, 62.

ten, 69.
Pr. n. Ashtin, 116.

Part. prepared, ready for, 68.

ready, destined, certain, 122; about to be, 126.

adj., rich, 119.

dm. of Heb. Peah, corner of field left for the poor (Lev.19:9); title of a Mishnic tractate, Peah.

Pael, to render unfit as sacrifice.

something rejectable, 54.

to meet, 14, 37, 38.

Ithpe., to happen, 12.

m. (Heb.) mouth, 138.

adv. here, 19.

dm., a radish, 80.

to breathe, to expire.

may her spirit expire! 44, 85: an imprecation.

inv. of to fall (q. v.).

(φολεργόν) m., a small debased coin.

d. 1. m., (1) mouth, 3, 4, 80; (2) opening, 76, 125.

because.

therefore, 44.

(πανδοκείων) pl. m. an inn, 21, 81.

m. an innkeeper.

imper. of ἐξῆλθεν, to go out.

m., fruit; pl. φρούτα, 106, 125.

dm. pl. Purim, 127.

dm. m., dowry, 118.

dm. m. contempt.

a contemptible man, a scamp, 12, 40.

m., a Pasha; governor.

m. wantonness, 98.

pr. n. Pella, 74.

to become less; lose money, 127; collapse, 66.

d. com. a pit; decrease, loss, 119.

m. a piece, a bite, a bit, 65.

adj. fat, 47.

to set free, release, 31.

Pael, to divorce. Aph., to dismiss an assembly; deliver a funeral address.

pr. n. Petrus, Peter, a Rabbi, 114, 138.

(παργοβουλος) chief senators, 45.

dm., conciliation, an apology, 61.

m., ivory.

(πόλη) f., a town gate, 90.

Pael, to persuade, 52, 82, 109; to appease, 6, 40.

Ithpa., to be appeased, 91.

dm., a mason, 116.

f., a mason’s guild, 116.

(πίσσα) a dish, 40.

m. a tablet, book, 85.

dm., Passover, 92, 109.
d. f., a piece of bread;
pl. מָרָכֹת crumbs, 94.

_website_ m., a turban, 102.

d. m., a piece (of bread), 80, 112.

d. m., a wine vessel, 137.

ניַה to cut open. Pael, נַח to search.
Aph., נֵחַ to act strangely; to mock, 32; to befool, 76, 80, 85.

ניַי to divide, 64; to share, 59.

Pael, נִית to distribute, impart, 6, 78.
Aph. = Pael. 58.

m., d. מְלֹתי a portion; half, 32, 82, 91, 93, 109.

ניַה d. f., dissension.

m., such an one, 13, 74.

בְּמֹר d. m., (1) a millstone;
(2) a portion, 104.

ניַי to work; worship.

ניַי to emit, 64; to escape.

ניַה (πλατεῖα) f., a wide space; a square, 97;
pl. מַשָּׁט בְּיָמִים streets, 17.

ניַה or מַשָּׁט (palatinum) m., palace, 2.

ניַי to argue, debate.

Nithpael, (Heb.) to pray, 27.

m., such an one, 93, 103.

ניַי m., grain; pepper, 136.

ניַי to turn, turn away, depart, 37, 103.

Pael, יָד 1, to remove, clear away;
to unburden 'an ass', 103; 2, to acquit, release, 37, 103; 3, also
Pe., Aph., to ease oneself, 90 (read

הַקְּפַד) ; 4, to finish with 'the Musaph prayer', 98.

ניַה pr. n. Pandera, a Jewish sur-
name of Joseph, the reputed father
of Jesus, 93.

וֹלַי d. m., evening; before and after
sunset.

ינֶס (Heb.) inside, innermost; front
seat, 69.

בְּמֹר d. מַשָּׁת m., a stripe, a portion, 31.

בְּמֹר, Heb. מַשָּׁת m., a verse or section
of Scripture, 44, 134, 138.

ニַה f., a collection (of money), 123.

ניַי to walk, or waddle.

Pael, to stride, strut, step heavily, 18.

ניַי 1, to cut off, break loose; 2, to
split, or pierce, 81; 3, to cease,
71, 111; to close a bargain, 45;
4, to assign, subscribe.
Aph. 4, to take the last meal
before a fast, 114.

מַשָּׁת m., a workman, 106.

מַשָּׁת f., work for a hireling, 104.

בְּמֹר (Heb.) time. Pl., sometimes, 91, 121.

ניַי to divide, peel, skim, 101.

ניַי to command; to store up.

Pael, to enjoin, 23, 24, 66.
Aph., to deposit (money or goods),
7, 64, 94.

ニַה d. m., a deposit, 124.

לְעָשָׁה to open the eyes.

נִיָּה to run, 87, 90, 102.

לְעָשָׁה less, minus.
Nt, m., a piece of bread, a loaf, 80.

to open; to open up in exposition, 111; to open a man’s mouth = to teach him to speak, 125.

Nh, m., door, 90; an opening; release or absolution from a vow, 32.

Nh, m., a table, 66.

Nh, m., interpretation.

Nh or Nh, d. m., a large wine jar.

Nh to defile, soil, dirty, 80.

Nh, dirty, 104.

Also Nh, m., a little, few, 65, 90, 96.

Less.

Nh to dip, 85; to dye.

Nh, m., a dyer; pl., Nh 87.

Nh, adj., righteous, 88.

Nh, m., a Sadducee.

Nh f., excrement, 93.

Nh to hunt, 76; to catch, 114.

Nh, to be caught, 2, 82; imprisoned.

Nh, c., a forced meeting for taxation, 50.

Nh, m., a fast, 54, 71, 80.

Nh the great Fast, 9th of Ab, 54; or 10th of Tishri, 96.
to rock, granite, 128.

(1) to tie, to wrap up, 78; (2) to imprint, engrave, 139; (3) to besiege, 82; to petition, 48.

Pael, to shape, to paint, to embroider, 23.

Ithpe. to be shaped.

m., need, necessity, 3, 78, 113.

to thirst, 96, 98.

f., thirst, 96.

m., Congregation, 24, 49.

m., a little, few (see 1117).

m., a fisherman; hunter, 76.

m., a painter; an embroiderer, 111.

m., cold, 134.

m., scurvy, 93.

m., a hinge, pivot, 112.

m., to bend, bow.

Pael, to pray, 15, 56, 61. Impf. 'let him pray,' 24; 104; tnf. 103; imper. 119.

II. to cook, to roast. Pell, roasted, 97.

f., to hang; to crucify, 112.

f., prayer, 15, 22, 61; pl. prayers.

m., to cleave; to make headway.

Aph., to prosper, 106.

m., a flask, bottle, 78, 89.

m., a tanner.

m., to ring; to be clear; to cast a shadow, 78.

d. m., an image, 140.

to shout, 82.

to trim (nails). So Aph., 113.

to bind, attach. Pass. Part., to be addicted to, in the habit of.

to sprout, 85.

Tsemah, a name of Messiah, 9.

m., to shrivel, dry.

Pael part. pass. m. dried 'cabbage,' 55.

to gather together, assemble, 47, 50, 64.

Pael, to convoke, convene, 64, 98.

m., (1) a pivot; (2) a water spout, gutter, 138.

m., to be cold, 100.

f., to guard. Aph., to put aside, hide.

Pael, to exclude from society, 102.

(Heb) retiring, shy, modest, 11.

to despise, disgrace, shame.

Pael, to afflict, grieve, annoy, 99.

Ithpa. to be vexed, troubled, 44, 71.

d. m., pain, 109; disease, 128.

to look at; to intuite, 76, 117; to foresee.

or pr. n. Sepphoris, a town in Upper Galilee, 72.

pl., men of Sepphoris, 11.

to chirp; whistle, 64.

to whistle, 112.

m., early morning, 19, 135.

m., a bird; pl. 76.

m., a pebble, 134.
to need, 7, 93, 58.
need, necessity, 115.
it is necessary. thou must,' 94.
I must.' thou dost not need.' we need,' 76.

\(\text{d. } m.\), a cone-shaped hut, 58.

\(\text{m.}\), a refiner, 109.

to wrap, tie up. \(\text{Peil, } \text{bandaged,} \)

standing, 3, 14, 72.

\(v \text{ reb } f.\), burial, 89.

to cry out, complain against, 98;
bewail, 48.

\(\text{Pael, } \text{to receive,} \) 16, 61, 140;
accept, 45, 71; to entertain.

\(\text{Pass. part.}, \text{which was entertained,} \)

\(\text{Ithpa.}, \text{to be entertained,} \) 75, 93, 133.

\(\text{f.}, \text{Tradition. Post-Mosaic Scripture,} \)

\(\text{before, in presence of,} \) 121.

\(\text{prep., directly opposite.} \)

and \(\text{over against,} \) 14, 60, 72; according to.

\(\text{to fix in, to fasten,} \) 112; to fix,

\(\text{appoint,} \) 127; to establish, 139.

\(\text{Peil, fixed,} \) 48, 112.

\(\text{f.}, \text{appointment,} \) 129.

\(\text{to} \) bury, 86.

\(\text{to be sacred, sanctified;} \)

\(\text{d. } m.\), the neck, 28, 102.

\(\text{Pael, to go or get before;} \)

to go to meet; to anticipate, get the start of, 122.

\(\text{Aph., to give precedence or preference to,} \) 99; to pay beforehand, 120.

\(\text{or } \text{prep., before,} \) 6, 85, 98.

\(\text{d. } m.\), first, former, 95, 122;

\(\text{fem.}\); 105;

\(\text{pl.}\); before, 83.

\(\text{ancestors,} \)

\(\text{to be sacred. } \text{Pa., to betrothe.} \)

\(\text{Ithpa., to be betrothed.} \)

\(\text{d. } m.\), congregation, 98, 123.

\(\text{Koheleth, or Ecclesiastes,} \)

\(\text{d. } m.\), a bowl; jar, 140.

\(\text{to stand up,} \) 4, 14, 34; to rise 'from supper,' 131; to ascertain, 76, 80.

\(\text{Pael, } \text{to establish,} \) 118; guarantee, 120; to support decision by a Scrip. quotation, 6.

\(\text{Aph., } \text{to raise up,} \) 90.

\(\text{m. pl. con.} \) prep., before (coram),

3, 9, 21, 24, 96.

\(\text{conj., before that (priusquam).} \)

\(\text{(kordicev) condiment for} \)

spiced wine, 101.

\(\text{d. } m.\), a basket; pl., 1.

\(\text{d. } \text{m.}\), meat, 13, 59, 62, 75.

\(\text{f., basket, tub; sack,} \) 46.
Ithpa., to remain alive, to survive, 91.

\(\text{אוד}^\text{d. m.}, \text{wood, chips; pl., 104.}\)

\(\text{יסוּר}^\text{pl. pr. n.}, \text{Caesarea, 79, 109.}\)

\(\text{טֵבָּז}^\text{(טֵבָּז)}\text{m.}, \text{a ladle, 122.}\)

\(\text{יָמָה}^\text{d.}, \text{a voice, 9, 42, 49, 68; news, 12, 76, 125.}\)

\(\text{אָהָבָה} \text{aloud, 22.}\)

\(\text{אָהָבָה}^\text{m.}, \text{disgrace; an idol, 138.}\)

\(\text{טֵלְאֵו}^\text{(טֵלְאֵו)}\text{a command, 119.}\)

\(\text{טֵלְאֵו}^\text{m.}, \text{a Lesbian loaf, biscuit, 136.}\)

\(\text{אָהָבָה}^\text{to be disgraced.}\)

\(\text{אָהָבָה}^\text{to revile, 56.}\)

\(\text{אָהָבָה}^\text{to be light, to treat lightly, 117.}\)

\(\text{אָהָבָה}, \text{to despise, 64, 131; to dishonour, 36, 139; to curse, 56.}\)

\(\text{אָהָבָה}^\text{adj., light, cheap, 80.}\)

\(\text{אָהָבָה}^\text{d. f., a plait of hair, 133.}\)

\(\text{אָהָבָה}^\text{Pael, to praise, celebrate; dance, 49, 138.}\)

\(\text{אָהָבָה}^\text{to throw, cast, 81.}\)

\(\text{אָהָבָה}, \text{to fling away, 76.}\)

\(\text{אָהָבָה}^\text{to ruin, corrupt, 140; to damage, 113.}\)

\(\text{אָהָבָה}^\text{m.}, \text{flour.}\)

\(\text{אָהָבָה}^\text{d. m., locust, 140.}\)

\(\text{אָהָבָה}^\text{m.}, \text{a nest; a swarm, 68.}\)

\(\text{אָהָבָה}^\text{to acquire, take possession, 127.}\)

\(\text{אָהָבָה}^\text{d. m., a candle, a lamp, 87.}\)

\(\text{אָהָבָה}^\text{to rebuke, 105.}\)

\(\text{אָהָבָה}^\text{d. m., a plough, 9.}\)

\(\text{אָהָבָה}^\text{to turn sour, 94.}\)

\(\text{אָהָבָה}^\text{to be sensitive, irritable.}\)

\(\text{אָהָבָה}, \text{אָהָבָה}^\text{to be angry, 93.}\)
N. pr. n., Cappadocia, 78.

pr. n., Cappadocians, 78.

to strike, wound; to rob.

Ithpa., ןַעַבְּנַ to be robbed, 82.

m. (נַעַבְּנַ) m., a huckster; Laker, 127.

m. (נַעַבְּנַ) m., a cook-shop, 57.

m., a leek, 31, 66, 75.

to break (bread), 91.

f., fig-harvest; pl., dried figs.

to cut; to make a covenant.

Pael, to slice ‘lupins,’ 76; to cut, to mutilate.

m., a fuller, 68.

f., an end, 53.

to call; to read, 28; to recite: ‘the Shem’a,’ 1, 44.

Ithpe., ִנַעַבְּנַ to be perplexing, 129.

f., d. ִנַעַבְּנַ adj., hard, 86, 105.

f., a difficulty, strong objection.

f., d. ִנַעַבְּנַ, hardness; obstinacy, 32.

(see ִנַעַבְּנַ) head, 68, 99, 106.

f., beginning.

f. ִנַעַבְּנַ great in extent; in number; in age, 52, 61; in dignity, 61; in learning, expert in Torah, 111.

m., chief; Master, 59; Teacher, 61. Title of Babylonian Amoraim (as ִנַעַבְּנַ of Palestinian):

Surname of Abba Arekha, founder of the Academy of Sura in Babylonia, 5, 35, 107.

pr. n. m., Raba, chief of the academy at Mahoza.

f. ִנַעַבְּנַ to be a teacher.

I. adj., great; senior.

II. Title of several Amoraim.

m., a myriad, 42.
_הָרִים_ f., dignity, glory, 2.

_םָרִים_ to be or become great; to come of age, 124.

*Pael,* יְרֵב to cause to grow.

*Hiph.* (Heb.) יָרֵבּוּ to increase, 89.

_דָּמַּרְמָּר_ m., a boy.

_יָדוֹ_ my teacher; Rabbi, title of scholars, such as the Tannaim, and the Palestinian Amoraim. Surname of R. Jehudah, the Prince, who compiled the Mishna.

_רָבִית_ m., a fourth.

_לְבָנָה_ d. f., rain, 105.

_לְבָנָה_ d. f., interest, 92.

_תָּבָנָה_ m., Rabban, a title of scholars.

Title of most of the Palestinian college principals who succeeded Hillel.

_לְבָנָה_ m., lord, master.

_לָבָנ_ to lie down, recline, 36, 85, 102.

_לָבָנ_ to sprinkle (water on seed), 133.

*Piel,* to scatter, disseminate the Law, 71.

_לְבָנ_ d. m., a great man, 99; pl., 10, 32.

_לָבָנ_ to desire.

_לָבָנ_ to tremble, 71.

_לָבָנ_ m., accustomed to, 96, 114.

_לָבָנ_ d. לָבָנ_ f., a foot; pl. לָבָנ_ 45.

הלָבָנ_ לָבָנ_ 'for the sake of him,' 9.

_לָבָנ_ to tremble. *Aph.* לָבָנ_ to observe, 80; to feel (a knife), 106.

_לָבָנ_ I. to chastise, 102.

III. to plough, 9, 87.

_לָבָנ_ to run, 60.

_לָבָנ_ to be drunk.

_לָבָנ_ adj., great; elder: surname of R. Hiyya, 109, and R. Hoshaiyah, 11.

_לָבָנ_ d. לָבָנ_ m., majority, 97.

_לָבָנ_ d. לָבָנ_ f., wind; spirit, 44;

pl. לָבָנ_ (lord of) spirits, 80.

(Holy) Spirit, 76, 117.

_לָבָנ_ to be high; (2) to lift; remove, 139.

*Aph.* לָבָנ_ to remove, 63, (Part.) 139; to raise, 112.

*Ithpol._ to be lifted up, exalted, 84, 86.

_לָבָנ_ d. m., a height, 137; top, 104.

_לָבָנ_ m., Rome, 73.

_לָבָנ_ m., Roman; pl. apoc., לָבָנ_ 37.

_לָבָנ_ f., pomegranate.

_לָבָנ_ d. m., evening, 13, 61, 93, 117.

_לָבָנ_ to spit out, 116, 139.

_לָבָנ_ d. לָבָנ_ m., spittle.

_לָבָנ_ רָוֵיתָא_l, רָוֵית_ millstone, mill, 47.

_לָבָנ_ to love, 44, 93.

*Pael,* to love; to practise charity, 80; to pity (with לָבָנ_), 128.

_לָבָנ_ d. לָבָנ_ m., a friend, 128.

_לָבָנ_ adj., merciful, 3, 46, 72.

_לָבָנ_ לָבָנ_ to lean on; trust, 91. *Peil,* trusted, 9.

_לָבָנ_ to be distant; alienated, 119.

*Aph._ to remove, 21. *Pael,* to abominate.

_לָבָנ_ m., separation; distance, 82.

_לָבָנ_ adj., distant, afar off, 54, 77.
Naph $m.$, a maiden.

Naph $m.$, a myriad; pl. נַפְסִים, c. נַפְסָה, 42, 98.

Naph $m.$, sight, appearance, 112.

Naph to breathe. Aph. נָחָס to smell, 105.

Naph $pl.$ d., millstones; used as sing., mill.

Naph $adj.$, empty, 85.

Naph $m.$, spittle, 81.

Naph $m.$, head, 7, 92, 110, 114; top, 23; chief, 26, 69; beginning, 54.

Naph to ride.

Naph $adj.$, soft, tender, 105.

Naph to lean. Aph., to bend, 99.

Naph to throw.

Peil, thrown, lying, located, 89.

Naph $m.$, a slanderer; pl. impostors, 7, 58.

Naph $f.$, deceit, 96.

Naph to nod, intimate, 57.

Naph $m.$, evening, 21, 24.

Naph (Heb.) $m.$, a neighbour, 59.

Naph I. to feed, tend, 130.

II. to delight in. So Aph., 138.

Naph $m.$, a shepherd, 81.

Naph to be high. Aph., to raise.

Ithpa., to rebel; murmur, 105.

Naph to break in pieces.

Hipt., (Heb.) to do evil, 40.

Naph to be loose, free. Part. נַפְסָה, 14.

Aph., נַפָּס to let loose, leave alone, 28, 68, 83.

Naph $m.$, favour, good will; desire, 46.

Naph $adv.$, only, except.

to dance, 16, 103. So Pael, 111.

Naph $m.$, firmament, 71.

Naph to stretch, spread.

Naph to spit, 117.

Naph, $d.$ נַפְסִים, authority, permission, 12, 60.

Naph $d.$ $m.$, a creditor.

Naph to be weak, flaccid.

Pael, to loosen; pass. part. נָפָס palsied.

Naph $d.$ $m.$ adj., wicked, 29.

Naph $adj.$ (Heb.), wicked, 114.

Naph to boil, to be hot, 89.

Naph to knock.

P. and $P.$

Naph or נָפָס to ask a question, 5, 74, 93, 110; to ask a favour, 18, 67; to borrow, 66.

Naph to ask as to one's welfare; to salute, 6, 88; נָפָס (םָפָס omtd.) he saluted them, 11, 29, 78, 115.

Pael, to ask, borrow. Ithpa., to consult, 78.

Niph. (Heb.) to be consulted, 117.

Naph, $d.$ נַפְסָה, a request; pl., 116.

Naph to take captive.

Naph $m.$, a Sabaean; captor, raider; pl., Sabaeans; marauders, 81.

Naph to rise. Pael נָפָס to praise, 111, 134.

Naph $d.$ $m.$, praise, song, 11, 70.

P. seventh, sabbatical year, 75; seventh year produce, 75, 76.
to swear, 119.

to be satisfied, 65.

to leave, 18, 28, 90; to forsake, 51, 111; to allow, 46, 112; to leave property at death, 131.

to divorce, 118.

to break. Peil, injured, 112.

d. f., tale, talk, 106.

m., a leg, foreleg, shoulder.

m., market, street, 78, 91, 96.

m., a city wall.

d. m., heat, 134.

m., permission; it is permitted, 66, 78.

m., best man, bridegroom's friend, 98.

Peil, to wash, rinse. So Pael, 46, 97.

d. f., cord, spine, 81; skeleton.

d. m., bend; arm-pit, 80.

to rub, grind, 80, 93, 101.

to overflow; wash away, 97.

d. m., a writ, a document, 93.

f., an ear of corn; a rapid stream.

to save; preserve 'from cold,' 134; to rescue, 68.

Ithpe. א"תורא to be saved, 76, 91, 82.

f., row, line; opinion, doctrine, 89.

f. pl., bed-posts.

to ask, 11.

f., a caravan, 89.

adj., bright, clear (lit. rubbed), 105.

Shikmi, by-name of Pharisee, who carries his good-deeds on his shoulder, 43.

pr. n., Shila, the name of several later Rabbis. — 27.
Shimai, name of a later Rabbi, 96.

The sun, 23.

A tooth, 69.

Sleep, 1, 45, 106.

Change, 91.

Full measure: 200 dinars, 57.

Possessing this sum, a man was no longer poor.

To be ended; to perish.

Pael, to leave behind; reserve, 128.

A neck-chain; pl., 14.

Six, 23.

Sixty, 13.

Neighbourhood, 105, 118.

I. To forget. So Pacl.

II. Aph. to find, 13, 34, 45; to be able, 34.

Ithpa. to be found, 97, 101, 106.

Divine reward, 99.

A messenger; pl., 83.

(1) To send, 32, 62, 77;
(2) To undress, put off, 67, 107.

Pass. part., undressed, 114.

Pael, to dismiss; to strip.

Piel (Heb.), to send off, 129.

A pl., Heaven; euph. for God, 123.

Oil, fat, 84.

To hear, 1, 32, 42, 91, 95, 96, 116; to understand from, to infer.

Aph., to proclaim.

(inv. Hear thou, O Israel: Deut. 6:4) the Shem’a, the ‘Confession of Faith’ in the morning and evening prayers, 1, 44.

Simeon, the name of several Rabbis.

Pael, to minister, 36, 89, 98 (w. Acc.)
Ithpa., to be ministered unto, 36.

אִיתְפָּא d. מַטָּא or מַטָּאָה m., the sun, 83, 106.

אִיתְפָּא f., a year; pl. שָׁעִים, שֵׁנִים.

אִיתְפָּא to hate, 112 (see אָכֵיָּה).

אִיתְפָּא to repeat; to change, be different.

Part., אִיתְפָּא; f., אִיתְפָּא changed, different, 136.

Pael, to change, 88, 91.

Ithpa., אֵיתְפָּא to be changed, 113.

אֵיתְפָּא (Heb.) two, 70, 125.

אֵיתְפָּא to squeeze. Peil, 14.

אֵיתְפָּא to cover over; to smooth.

Ithpa., אֵיתְפָּא to converse pleasantly, 108; to tell a story, 80, 81.

אֵיתְפָּא Pael, to calculate, 53.

אֵיתְפָּא m., calculation; rate of interest, 127.

אֵיתְפָּא d. m., hair, 80, 133.

אֵיתְפָּא m. pl., barley, 63, 64.

אֵיתְפָּא d. f., (1) an hour, 63, 69, 72, 96 (רָאוּעָה); pl. אַיְתָא 49;

(2) time, 3, 20.

אֵיתְפָּא m., a very thin serpent, 80.

אֵיתְפָּא to pour out, 80, 137. Part., אֵיתְפָּא.

אֵיתְפָּא to be beautiful, acceptable.

Aph., to beautify, decorate, 103.

אֵיתְפָּא m., a sack, 124.

אֵיתְפָּא Aph. לְיָהָה to give to drink, 16, 85.

אֵיתְפָּא to receive, 126.

אֵיתְפָּא d. m., a shekel.

אֵיתְפָּא to sink, 1. So Piel, 61.

Pael, to immerse, to sink, 106.

אֵיתְפָּא d. m., a street; pl., 39.

אֵיתְפָּא d. m., falsehood, 91.

אֵיתְפָּא m., a liar, 91.

אֵיתְפָּא d. m., a Prince, 132.

אֵיתְפָּא or אֵיתְפָּא m., a chain, ring, 14.

אֵיתְפָּא (1) to loosen, 9, 132, 133; to loosen oneself, 69; (2) to relax a law, 10, 20, 65; to forgive, 113.

אֵיתְפָּא pass., it is allowed, 90, 100;

(3) to begin; (4) to lodge, rest, 81, 105, 128.

Ithpe. אֵיתְפָּא to be permitted, 66.

Pael, אֵיתְפָּא (1) to loosen; to dismiss, 110; (2) to begin, 63, 64, 71, 116.

אֵיתְפָּא, d. מַטָּא f., beam; pl. שָׁעִים, 84.

אֵיתְפָּא (for מַטָּאָה) d. m., a year, 54, 105.

אֵיתְפָּא, אֵיתְפָּא to drink, 16, 20, 46, 96;

inf. אָיֶת for 1 S., 9, 80.

אֵיתְפָּא to bore into, unseal, 140.

אֵיתְפָּא to be silent. Aph., to silence, quiet.

Ithpa. אֵיתְפָּא to be mute, still.

אֵיתְפָּא (Heb.) to flow gently, to drip (from tongue) 112.

אֵיתְפָּא to desire, want, 118.

אֵיתְפָּא d. מַטָּא f., a fig; pl. מַטָּאָה, 62, 80, 87, 89.

אֵיתְפָּא m., spice; pl. מַטָּאָה, 66.

אֵיתְפָּא d. מַטָּא m., straw, 78, 85.

אֵיתְפָּא to seek, 82; to ask, 3.

אֵיתְפָּא to break. Pael, to smash.

Ithpa., אֵיתְפָּא to be broken, 60, 86.
m., broth, 80, 112; pl., 89; a dish, 133.

f., hair-cutting, 113.

m., a merchant, hawker.

adj. c., constant.

m., look, appearance, 29.

to go back, return; restore; regret.

Aph. to restore; to answer, 39.

m., garlic, 81.

d. f., a small measure, 1/6 of a Kab; neck of a jar, 80.

eighty, 112.

m., an ox, 40, 54.

f., a heifer, calf, 85, 87.

m., a lupin, 76.

d. f., a gate, 63.

pl. prep., under, 80.

m., limit, boundary, 29.

prep., under, 94, 96, 128; behind, 128; instead of, 130.

Aph. (Hiph. הָפָרָה) to begin, 15.

(Heb.) instead of, 36, 47.

f., a chest, 45; an ark.

(Θαρσίων) m., theatre, 103.

= Psalms, 70.

m., a child, boy, 28.

f., second, 106 b.

(f. figs, 113.

to join closely, connect, 2.

d. m., shroud; pl., 128.

(1) to suspend, hang, 58;

(2) to lift up, 14, 71, 105; (3)

to depend on, 138.

suspended, 88, 112.

m., snow.

m., third.

d. m., Talmud: teaching, study, 17.

d. m., a disciple, 6, 57.

a disguise for θάλασσας = seaman, sailor, 109.

to pluck off, 133.

m., three, 32, 41.

m., a third part. 'their third,' 86, 99.

thirteen, 115.

thirty, 69.

m., Tammuz, 4th month, about July.

adv., there, 20, 50; then, 23.

f., eight, 71.

eighty.

m., a palm tree; date;

pl. dates, 93.

m. pl., bitterness: 'Tamar is bitterness; in her bitterness she abides,' 110.

to repeat; to study, 114; teach, 139.

Pael, to teach, 67, 100, 121; to repeat, 11; to recount 'praises,' 70; to tell, 32, 70.

m. (pl. יִנָּה) a teacher, a Tannai, a Rabbi of the period before the compilation of the Mishna, 110, 112.

m., an oven, 85, 101.
Aph., to prepare, 40; to ordain, 111.

Ithpa. מַכִּים to be prepared, 62.

אַּבָּרָה f., (1) remedy; (2) reform, 76.

אַמּוּנֶת d. m., a translation.

אֲבִּしてくれ to read; to translate.

אֶפְּלִיךְ f., a heave offering, 133; object fit for a heave offering, 76.

ֵיִשְׁזָה m., a jackal, 78.

אֲבִּלי d. f., fasting 96; pl., 105.

אֵל, d. אַלּוּת f., a pot; a stove, 89.

אַלָּלָה f., prayer, esp. Tefillah, the Prayer of Benedictions, said three times a day, otherwise called the Amidah, because it was said in a standing position.

אַלְלֵת f. pl., the Tefillin, phylacteries, amulets: little boxes containing strips of parchment on wh. the Shem'a was written, and fastened round forehead and arm, 7, 8, 112.

אַלְלֵת to seize, to bind with a spell, 68, 132.

אֲלָלָה to weigh. Peil, weighed, 126.

אֵל, Paleo, to prepare legally for food by tithing, 62; to reform, 111; to repair, 113.
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